

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

The Unionist Craze



WE PREACH unity of the New Testament type and think we should all covet earnestly this most desirable spirit of unity and co-operation. There should be discouraged the needless increase of new denominations. Where there are denominations which have been sundered by sectionalism or by strife they should come together and be one. All this we sincerely believe in and have always believed in long before this war occurred.

A New Thing Under the Sun

There is, however, a new thing under the sun which we do not appreciate at all. The world has come in as the advocate for a new kind of unity, and secular papers as well as many church papers and prelates have been lured into the trap of this new kind of unity. There is proclaimed the necessity in the reconstruction now going on and to be pushed, for a huge kind of "Church Trust"—a kind of *church-combine* in which all the denominations will become things of the past, and one immense, new, grand church will appear, so large and so tremendous that its very bigness will appeal to the eye and challenge the admiration and confidence of the world, and there will occur a glorious turning to this new church by the people by the million.

The advocates of this great "Church Trust" are in the habit of ridiculing the great number of the denominations, and prate much about the waste of men and means by this needless multiplication of churches. They harp upon the more than two hundred denominations as a very wicked thing, and make much of this bugbear of their imagination. Some of these secular papers we suppose really believe what they say about these two hundred denominations. It is difficult to believe that the church papers and preachers who have been caught by the plausible cry believe what they are saying, for the information on the subject is just of the kind which preachers are supposed to know. They talk as if the membership of the denominations are scattered about amongst over two hundred denominations pretty generally and evenly.

In the first place, we want to remind these belated brethren of the cloth and of the secular press, that many of these so-called churches are not churches at all. They bear this name but they have stolen it and it belongs not to them at all. There can be no Christian church that does not believe in the essential deity of Jesus Christ. We utterly deny and repudiate the false

and wicked claim of any body of people to the cognomen of a Christian church which does not believe in and teach the absolute deity of Christ.

A number of the divisions among these churches are territorial for greater administrative efficiency. As, for example, Northern and Southern Baptists. Some are racial, white and black. Administrative efficiency is served by this division and no sane man would urge the union of these racial divisions. Sometimes the same church is put down as more than one denomination, as, for instance, in the case of the Lutherans where the "Synod of Ohio" and "the Synod of Iowa" are put down as separate denominations.

When we eliminate all the so-called denominations which have absolutely no title to being "Christian" in any true sense whatever; and all the cults and isms which are the revival of effete and long exploded theories of centuries-old notions and pagan philosophies; and also those divisions which exist for purely territorial and administrative purposes, we will have a decided reduction in the number about which so much is being said.

But really the case is not half so bad as represented in any event. When we come to examine the facts, it is found that more than ninety per cent of professed Christians are in seven religious bodies: Baptists, Methodists, Presbyterians, Disciples, Lutherans, Episcopalians, and Catholics. Sixty-five of the religious bodies are mere subdivisions of four of the evangelical bodies.

A Spurious Unity

But the modern advocates for a spurious unity forget the fundamental idea underlying the existence of these great divisions of the religious world which is the essential thing of religious liberty. They express the great principle of religious liberty which is dear to every free man. God would not have it otherwise. These unreasoning reasoners also forget that denominationalism and sectarianism are not synonymous. Denominations can exist in the utmost amity and concord and fellowship. We believe this is largely the case today. There was never a time in the world's history when there was less real sectarianism than today. That more than nine-tenths of the Christians of the world today are in seven different denominations is itself proof of great amity and harmony among them, and is also definite justification of religious liberty which gives rise to these differences among them. It is also

ample vindication of that denominationalism which this religious liberty necessitates.

The kind of a huge "Church Trust" advocated, were it practicable, would soon become a despotism the world would hate and spurn, and salvation would become a thing unknown in the world very soon. No, let the denominations alone, and let them pursue their benign work among men as they have so long and faithfully done. Let it not be substituted by a "Politico-Ecclesiastical Trust," heartless and worldly and devoted to social work merely. Were such a monster possible it would be a calamity untold and would be spurned by the best of men and by the God of heaven, who would rebuke us for our folly and leave us hopeless, not only without God and without hope in the world, but without a church at all. Such an institution could not with any propriety whatever be called a church.

Look at the experiments of state churches in European countries! How weak and helpless spiritually have ever been such churches! How much more virile have been the denominations which have been the glory of our American country! Let us not turn the dial of the times back thousands of years at the behest of ignorant politicians and worldly ecclesiastics and plunge us into a vortex of worldliness and formalism and the mere fruitless contortions of a hybrid monster, repulsive to God and all truly enlightened men.

Necessity of Restoration

PERPETUAL motion has never yet been discovered, and never will be, from the simple, universal, and irreversible law of wear and waste from friction. Something would have to be first discovered and applied to change the essential nature of matter, rendering it indestructible, or, rather proof against wear and waste from use and friction.

The human body is as far from the feat of perpetual motion as is matter, as immeasurably superior as it is to matter. The vast majority of men have no thought of ever seeing perpetual motion in either of these realms from the very simple cause mentioned. There must be means for supplying the waste occasioned by use—the wearing or loss must be overcome by a constant source of restoration. To secure and maintain continuity and vigor of movement, physically even, there is required sleep and food for the body to restore wasted tissue, nerve, and vital force.

Only in the soul realm do men dream of running successfully in utter violation or disregard of this law of restoration. The soul committed to God in penitence and faith, and accepted in pardon and adoption, is too often expected to move on uniformly by a sort of self-perpetuating motion, on the momentum received and the grace imparted in the hour of its dedication to God through Christ. The psalmist did not so understand the law underlying spiritual life and progress. In the third verse of that inimitable pastoral gem, the 23d Psalm, he says, "HE RESTORETH my soul."

This declaration of the psalmist must not be understood as a provision for backsliding, much less as a license for it. It is rather a statement of a protection against it. It is a divine plan for the prevention of retrograding or backsliding. It recognizes the fact of the operation of the law of waste in the soul, as well as in the body, and it teaches us that God alone can restore this waste constantly as it occurs.

The very constancy and urgency of business demands, the absorbing cares of domestic and other duties consuming so large a proportion of our time, as they do, necessarily involve more or less an unconscious loss or waste of spiritual force and fiber. Added to these causes are the very activities engaging us of a religious character. Church work can so absorb us as to subtly and unconsciously induce a gradual loss of spirituality, or a wearing and wasting of spiritual forces by imperceptible degrees. Unless the divine provision for the restoration of these forces is understood and utilized, and we are restored, and reinvigorated and blessedly kept in soul, we will not only not grow in grace but will suffer spiritual loss and decay with-

in. Sooner or later this gradual decay of strength within will disclose itself outwardly in some break or collapse. How often such outward catastrophes have surprised and startled friends, and sometimes surprised the subjects themselves. They did not realize that they were so weak as to succumb under such a trial. The cause of the fall is to be found, not in the immediate temptation under which it occurred, but in a process of waste and loss along the track of the past, for which no remedy was sought in the blessed Restorer of our souls.

The soul can no more live and grow without the food and nourishment provided for its sustenance and development than the body can live and perform its functions without its proper food and nourishment.

Prayer is the chief means God designs for restoring our souls amid the jarring, conflicting, and wearing duties, antagonisms and trials of life. Secret prayer especially—closet work—is the means for strengthening our moral and spiritual appetites, and the tightening of our hold on, and increasing our relish for, divine things. No man is strong for God who prays none or little in secret daily. This duty faithfully met will lead us to see and use other means designed to help toward this divine work of restoration. God's Word will be read, loved, inwardly digested, and lovingly and loyally believed and obeyed as the very will and word of our heavenly Father. The preaching of the Word, the prayermeeting, the ordinances of the house of God, and all the means of grace, public and private, will be diligently utilized and enjoyed, as they help the soul to live and grow in God.

The key to it all is secret prayer. The closet is the secret of the believer's power—the trysting place of the soul—where God meets, strengthens, blesses, cheers, and restores the obedient, trusting soul that hungers for Him, leans on Him, and seeks evermore to be filled more and more with His blessed fullness.

Let us make our battle cry, for this new year, "To your closets, O Israel," if we would enjoy victory in our souls and see victory for God's cause in the world, and be ready for the return of our blessed Lord.

A FEELING of inefficiency deters many conscientious Christians from undertaking work for the Lord. Such people make a very serious but not a very unnatural mistake. It is not for what you *are* that God calls you, but for what He proposes to *make out of you*. It is not your strength or abilities, or gifts that God needs, but your WILLINGNESS to serve and obey Him. Submit YOURSELF, therefore, to serve Him, and He will take care of results.

OH, THE POWER of kindly words of comfort and cheer to troubled or discouraged hearts! And every day we meet these comfort hungry or depressed persons. How little these words cost, and what a reflex blessing they bring to those who speak them. Keep the heart full and overflowing with genuine sympathy and love, and out of the abundance of the heart the mouth will naturally and freely speak in seasonable words of cheer and comfort to bless and brighten the lot of the weary and heavy laden in life.

IF THE SABBATH goes down the home will go down with it. In those cities and nations where the Sabbath is most disregarded divorce is most general and crimes against chastity and virtue are most common.

THE MOST deplorable feature of our national life is our disregard of law. It is a national characteristic and a great peril to our country. Its origin is in the home. Parents do not enforce God's law of filial obedience in family government. They can not do this because they are habitual lawbreakers before their own children.

WERE there no worldly Christians, skepticism would have no peg on which to hang its doubts and arguments.

"Hid With Christ"

By REV. RICHARD B. COONS

"For ye are dead, and your life is hid with Christ in God" (Col. 3: 3).

THE SUPREME genius of the Church of the triune God is not in her unanswerable theology, nor in her inspiring hymnology, nor in her refined ritual. Important as it is that we have works on theology that are safe and simple, hymns that are doctrinally accurate, and a ritual that scripturally symbolizes the benefits of Christ, these can never constitute more than a setting for the glorious visage of our Lord.

The supreme genius of the Church is the manifestation of Christ. Everything else has failed to save lost men. All the natural charms, apart from Christ, that have ever been staged in life's drama have failed to change a single heart or elevate a single life to holiness. The best examples of moral excellence that have awed the ages have failed to inspire a single aspiration toward purity of heart. They have indeed made the debauchee ashamed of his moral squalor, and caused him to feel distressed over the lost efficiency of his will. Looking upon these moral colossi, he wishes he were like them, not that he might honor God, but that he might honor himself and escape the shame of imbecility.

Truly, it is not *mere man* that fallen men need to see; no, not even the best examples of man, with all the accomplishments of physical, mental, and moral culture. Poor, weary, sin-stricken, and hopeless man needs to see Christ. This disclosure and this alone will redeem, transform, satisfy, and fill with ecstasy. John the Baptist knew the secret was here when he said, "Behold the Lamb of God, which taketh away the sin of the world." Mary Magdalene laughed through her tears when, at the tomb, Jesus rent the veil of disguise as a gardener and showed Himself as her Lord.

And was it not the revelation of Christ as "the Son of the living God" to Peter, that our Lord declared to be the foundation of His Church, against which the gates of hell should not prevail? "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

It is true today that a revealed Christ in our consciousness yields an unspeakable blessedness and an indomitable courage in Christian experience, and is the guaranty of security and perpetuity of the Church against all that may assail from the gates of an infernal world. What can withstand a church whose individual members have in their souls a vital revelation of the Lord Jesus Christ?

Christ *must* be manifest in the Church. He *must* be seen in all her activities. The degree to which He is manifested is to be the measure of success in the field of Christian service. The weakness of the great institutions of Christendom today is the evidence of man-power and the obscurity, if not absence, of Christ-power; the evidence of physical and intellectual magnetism, and the absence of Christian magnetism. This is not said to belittle natural genius. Jesus comes into our lives never to take away, much less to destroy, any of our natural powers, but to anoint, intensify, and direct these toward achievements of everlasting significance. Natural genius, however brilliant and versatile, is never efficient in the Church until animated by the life of the personal Christ enthroned in the heart—the spring of all wholly spiritual efficiency.

Was there ever a time in history when the Church had such culture, such money-power, such ecclesiastical statesmanship, such perfect organization, such able administration as are here today? Had she ever greater orators in her pulpits, greater educators in her schools, greater singers in her choir lofts, greater business chiefs to finance her church extension, missionary, and institutional enterprises? But what are all these without a dominant and prominent Christ? Verily has Jesus said, "Without *me* ye can do *nothing*." Manifestly, it will not solve the problem to discount all these splendid facilities of the modern church, and to merely revert to primitive plainness. It is just as possible to have a severely plain church without the manifestation of Christ as it is to have an ornate cathedral without His blessed presence. Think not that He is pledged to manifest Himself, because you have built a humble edifice, where no majestic pipe-organ pours forth its volume of music, where no richly gowned women with fingers ablaze with diamonds, and men clothed in silk-faced coats sit in carved pews. With all your plainness you may be without this "One altogether

splendid auditoriums as Sunday resorts, where the orator who is the idol of the public electrifies with his commanding figure and sensational eloquence. No, the business of the Church is to manifest Christ to the world. All sermons, all hymns, all religious ceremonies are meaningless, excepting as they radiate the glory of our adorable Christ.

Jesus said, "I am the light of the world." He also said, "Ye are the light of the world." And He said, furthermore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our light is Himself, dwelling within us, beaming from our faces, gleaming in our words, streaming forth in our spiritual songs and ecstatic praises. Where He dwells in the heart He can not be hid. It is also true that when He has His way completely with us and fills us with His fullness, *we* can not be seen. He can not be hid. We can not be seen. Oh, who of us who love Him, do not desire enough of Christ to hide us; enough of Christ to make our every word, attitude, and action an expression of His life; enough of His gentleness, meekness, courage, love, prayerfulness, and solicitude for souls to engage the eyes of a critical and unbelieving world; enough of His blessed Spirit to silence the prevalent blasphemy of these awful days and to dissipate the world's doubts of His deity.

The manifestation of Christ is the convincing power available to the Church. Nothing else will do the work. The baptism with the Holy Ghost is the exaltation of Christ, to overshadowing supremacy in the life of the individual Christian, and the elimination (from the heart) of the conditions which rival His dominion and hinder the manifestation of His glory. The sanctified Christian is a walking revelation of Jesus. His humility, his burning love, his resignation to the divine will, his childlike naturalness, his readiness to every good work—all remind us of Christ. The Holy Ghost clarifies our vision of Christ, and abides in the sanctified heart to continually call attention to Christ.

Would it not be well for us as Christians to solemnly search ourselves with the question, Is there anything in me or about me that is hiding Christ? Does His Spirit issue forth unobstructed, in my activities, does His mind breathe in all my conversation, does His visage glow in my face so commandingly as to divert comment from the clothes I wear, from the grace or awkwardness of my manners, and from the culture or crudeness of my language? Does the manifestation of Christ in me irresistibly engage the eyes of the people with whom I have to do, and before whom I daily walk, compelling their esteem of a holy life, and challenging their investigation of the gospel of Jesus? Holy activities, holy beauty, holy conversation, holy influence spring only from the life of an indwelling Christ. They appear in our lives as we exercise the presence of Him who has come into our being to be our life. And we *retain* and *increase* our spiritual life by exercising it and manifesting it. The Spirit of Christ is the *Spirit of love*, and we manifest Him when we exercise holy love toward one another in word and action. Brother, are you exercising the love of Christ toward your brethren? Do you ever tell them that you love them? Do you *actually* prove by service, by self-denial that you love them?

Again, the Spirit of Christ is the Spirit of endurance and longsuffering, and we convincingly manifest Him when we "endure hardness as good soldiers of Jesus Christ." The unsaved will be cut to the heart and cry for pardon, the walls of indifference in the community will crumble, loved ones for whom we

My Daily Prayer

By MRS. M. E. GASAWAY

To grow a little wiser day by day;
To school my mind and body to obey;
To keep my inner life both clean and strong;
To free my life from guile, my hands from wrong;
To shut the door on hate and scorn and pride;
To open them to love—the windows wide;
To meet with cheerful heart what comes to me;
To turn life's discord into harmony;
To share some weary worker's heavy load;
To point some straying comrade to the road;
To know that what I have is not my own;
To feel that I am never quite alone;
This would I pray from day to day,
As on I go upon my upward way,
"God bless our Naz'rene family."

lovely"—this crown Jewel of every holy occasion.

Oh, precious manifestation of Christ! What is impossible when this power is present? Will not this same Jesus around whom the multitudes gathered centuries ago and who said, "I, if I be lifted up, will draw all men unto me," fill our churches today, if He is sufficiently manifest in the preacher, and in the worshipers in the atmosphere of the house of the Lord? The facilities of the church may be meager, the architecture may be crude, the minister without grace of manners, and the music artless, but all unlovely features will be hid by Him who distinguishes every occasion and makes glorious every place at which He appears, whether it is the manger, the carpenter shop, the tomb of Lazarus, the cross of Calvary, or the throne, at the right hand of which Stephen saw Him standing.

The Church has one great service to perform. That service is not to show to the world a great institution with gymnasiums for physical culture, moving picture plants for entertainment, billiard rooms, and swimming pools, nor is that service to open to the masses

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have long prayed will weep their way to His feet, when believers are "hid with Christ."

But some one may ask, "How shall I avoid the manifestation of self, and the eclipse of Christ? How shall I keep Christ so manifest in me that those who look upon me and listen to me shall see Him at the first glance and hear Him in the first word?" Brother, we must take self to the cross. We must get in right relation and keep in right relation to the cross. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." He also says, "Reckon ye also yourselves to be dead indeed." And in Colossians 3: 3 he declares, "Ye are dead, and your life is hid with Christ." We must not lose

our reckoning with the cross. Here hinges our victory over the world, the flesh, and the Devil. "God forbid that I should glory save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world." If we keep our reckoning as we ought, Christ will be manifest in us. But to keep hid with Christ we must also not neglect to pray enough and to drink enough from the fountain of spiritual truth and the fountain of fellowship with those who assemble in the Lord's house, to so fill our hearts with grace that there will be a flow of glory to our faces, through our conversation, and in our walk among men.

SAN FRANCISCO, CAL.

The Man From Nazareth

By J. M. NICKELS

(Continued from last week)

A GAIN I ask you to consider the crime that Jesus would have been guilty of had He been but mere man. A man must be what he claims to be or he is not an honest man. If Jesus Christ was not the Son of God—He claimed this divine prerogative—He could not have been truthful; He could not have been honest.

No man of His acknowledged wisdom, power, or learning, His great conception of truth and righteousness could for a moment think of such a miserable sacrilege as this. To accept Him as a true man, as a great teacher, the promulgator of divine truths, the worker of marvelous miracles, the giving up of His life for the principles which He taught, and finally to accept the fact of His resurrection, then to reject His own claims of divinity is one of the most astonishing contradictions of human history.

Both the Jews as a class, and the Unitarians as a body, accept all these things, but reject His divinity. They, as well as others who reject the deity of Jesus, take the absolutely absurd position that Jesus was a great, good, pure, and truthful man, yet was so ignorant and misled as to be deceived into believing a lie: for He taught and claimed to be that which He was not—in short, an impostor and deceiver.

Further, to accept this idea of the Nazarene is to accuse Him of the greatest crime known to a Jew—the sin of sacrilege. Claiming divine attributes was the most heinous of sins in the eyes of the Jew. Did not the high priest say to Christ that He was worthy of death, because He claimed to be the Son of God? Jesus knew from childhood the awful sin of such an act; yet we are asked to believe that this man, accepted as a great, good, true, pure, and holy man, could be guilty of a crime that was worthy of death. We are asked to believe that a man can be pure and

good, holy and truthful, and at the same time be a blatant blasphemer. We are asked to accept a theology that teaches that a deceived fanatic is a great, good, and holy man.

There is only one logical conclusion: the Nazarene was either a good man or He was a bad man. If He was a good man, then He was what He claimed to be—the only begotten of the Father, full of grace and glory, the divine Son of God. If He was not the Son of God, then He was not good, true, or holy, but a deceiver, a blasphemer, and all His teachings and miracles a miserable lie. These logical conclusions, which appear perfectly uncontradictory, destroy absolutely the second thought, that He was a great, good, and pure man, yet not divine; and we are face to face with but two propositions: He was either a base impostor or was as He claimed to be—the only begotten Son of God, the Savior of the world.

Jesus knew from whence He was and the purpose of His coming, and could boldly say to those who questioned Him, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." To think of Jesus Christ as a good, pure man, but not divine, is to think the impossible. Goodness, purity, and holiness walk not hand in hand with hypocrisy, blasphemy, and falsehood. If Jesus was not divine, if He was not the Son of God, then we have no Christ, we have no salvation, we have no Bible, we have no hope beyond the grave; we are altogether lost and in the deepest depths of deception and darkness. Take out the divine from the Christ life, eliminate the divinity from His character and teaching, and the entire Christian structure falls to the ground; and all that has been or is now of the Christian religion is a miserable farce, a mere comedy in the world's stage. Thank God, such is not the case. We know He was a Teacher come from God; for no man could do such marvelous works unless God was with him, and certainly

God would honor no man who was deceiving men and claiming equality with the Father, when he was but mere man.

There can be but one conclusion: Christ was either all He claimed to be or He was false. To honor Him with a lesser place in our faith than that of God's only begotten Son is to insult the Christ. To offer Him a limited acceptance of His claims as the world's Redeemer is to bar Him entirely from our heart. Christ must be all in all, or else left out entirely. Christ must come into our faith as the sinless Son of God, or He will forever remain outside.

Thus we see that the second position is untenable. Christ must be all He claimed to be, must be what God said He was, must be what our Bible says He is; or, the whole Christian religion is a fable. Then we may as well accept heathen philosophy as to accept the Christ of the higher critics of today, or the Christ of those who offer us a restricted, limited, or partial Christ.

This leaves us but one thought upon which to build our hope—that Jesus the Nazarene is the Christ of God, the only begotten of the Father. Let us bring the witnesses to testify, and as we hear their testimony let us, as impartial judges, accept the truth and enthroned Him in our hearts.

The great battle ground of Christian faith has been at this point; yes, the greatest struggle that Jesus had was His temptation as to His divinity. Immediately after His baptism, with the testimony of the Father still thrilling His great heart, we are told He was led by the Spirit into the wilderness. Here was waged the first great battle on the question of the deity of Jesus Christ, He being tempted of the Devil for forty days. Was this the first time the Devil had tempted Christ? No. There is no doubt but that the battle for supremacy had been going on from the annunciation.

The announcement by the angel to Mary that she should bring forth a Son, and should call His name Jesus, aroused the prince of the dark regions. He started at that hour to try to defeat the plans of the eternal God. We see him defeated in his attempt to cause the death of the virgin mother. He tempted Joseph to let the law governing espousals take its course; but God sent an angel to Joseph and brought the plans of Satan to naught. Later the Devil used Herod as his instrument to defeat the purposes of God and to destroy the Christ, but again God sent His messengers and defeated the Devil. No doubt all through the years of the boyhood and young manhood of Christ the Devil had done his worst and failed. We are told Christ was in all points tempted as we are, yet without sin. So up to the hour of the baptism the Devil was a defeated Devil as far as Jesus was concerned, and we find one young man who had, amid all the trials and temptations of life, maintained His purity.

Then took place the greatest battle the world has ever known. Worldly thrones and kingdoms were not at stake, not great armies clashing with each other; no, but there in the wilderness with the hosts of heaven on one side, watching in silence the terrible struggle, and the legions of hell in bitter hatred on the other—I can almost see them as they witness the greatest battle ever fought on this old earth—forty days the battle raged, the Christ was assailed upon every point; the strange and remarkable birth, the garb of flesh, and every conceivable thought of Satan was brought against the Nazarene during these forty days. At the close, the Devil having failed to defeat the Christ, and knowing His faintness and hunger, again assailed Him.

tempting Him to show His divinity by performing a miracle, thus trying to defeat the Christ.

The literal Greek translation of this first recorded temptation reads, "If the Son of God thou art, speak to this stone that it become bread." The very form of the challenge, "If the Son of God thou art," is the climax of the battle—the challenge that Jesus show by His power that He is what He claimed. The Devil then facing defeat offers to surrender his pretended control of the world if Jesus will but surrender His Sonship by recognizing him. The reply that Jesus gave would have driven to his dark abode any of the demons of hell but the Devil himself.

Once more, and the last time, we have a record of the Devil challenging the Christ as to His divinity. He led Him to Jerusalem—to the temple, the place where Jesus should have been safe, and the place that should have scared the Devil the worst. Here he makes

his last challenge, his last assault on the Christ as divine, "If thou the Son of God art, cast thyself down." The divine Record says that after this last fruitless assault on the divinity of the Nazarene, the Devil left Him.

This point always has been and is now the great battle ground upon which we have had and are now having our greatest battles of faith. Hence, we should guard well this point and fortify well the walls, waging deadly warfare against any one who assails this great doctrine: for if this fails us, all is lost.

Illustrative of the power of Jesus Christ over the Devil (which indeed is the greatest evidence of the divinity of Christ): had He performed all sorts of miracles, and yet not demonstrated to the world that He had power to destroy the works of the Devil, we would be hopeless and have little, if any, interest in His character or religion.

(To be concluded)

The Apostolic Church

By REV. DORMAN D. EDWARDS

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen," etc. (Acts 6:1-5).

THE WORDS "Apostolic" and "Pentecostal" are used by many modern movements with the intention of leading the multitudes to believe they are in substance or works the true successors of the first church founded by the Lord's apostles. The question must confront every true follower of the Lord, "Are these modern church movements pentecostal in power or in works?" If so, which one of the many self-styled "Apostolic" churches is the right one? What signs are to be manifested to prove its claim. We have many branches of the "Tongues" movement. Every branch claims to be "The Apostolic Church." There is also "The Apostolic Holiness Church." We are the "Pentecostal Church of the Nazarene." Then there is the "Free Methodist," "The Wesleyan Methodist," and numerous smaller bodies, mostly making the claim that they are "The original apostolic church."

What were some of the characteristics of the original "Apostolic Church"? An intense evangelistic spirit. An unquenchable zeal for souls. House-to-house visitation by the laity. Powerful manifestations of God's power in their meetings (Acts 4:31-32). Consternation in the ranks of the Devil when they approached. As a consequence they reaped a great harvest of souls.

What are the characteristics of many of the modern "Apostolic Churches"? A lifeless congregation. Manifestations "pumped up" when they have any. A powerless ministry. Fruitless services. Why? They are doing what the "Apostolic" church tried to inaugurate but was promptly stopped by the apostles. They are fastening all their religious activities on paid workers. The pastor should visit and deaconesses are a great asset, but they should take none of the responsibility off the laity for personal activity.

"There arose a murmur in their midst." The first thing many people do when the preacher doesn't suit them is to start an uproar. Every discontented whisper injures

somebody. Seemingly the only place we will ever be able to dodge these murmurers will be in heaven. There will be no backbiters there. All the spirit that starts strife will be in the other world.

No doubt all these murmurers claimed the blessing. Of course! Hadn't they been in the upper room? They knew right where it happened. But their fruit belied their profession. May God help us to see that our life testifies louder than our words.

What If?

BY ELSIE D. MILLER

What if, along the way of life, one of the one-time strong ones had stumbled and fallen and, calling for help from the Savior, had met with a frown and bitter reproof?

What if?

What if a weak one haunted by the persistentimps of Satan had held yearning hands toward the God of love and He had turned away unheeding, indifferent? What if the weak one, with a moan of despair, had fallen on his knees right before the Christ, begging for just a word that would drive the hell-hounds away, and give renewed strength and encouragement? What if He, the Christ, had turned in impatient anger, saying, "You always let the Devil get the best of you," and heeding not the sufferings of the needy one, the back already bruised and bleeding from the onslaughts of the Enemy, had applied the hated scourge with a "Let me alone: I am holier than thou"? Oh, what if?

What if, in an out-of-the-way place there was a lone one, weak from lack of proper nourishment and hungry, hungry enough to beg for just a morsel of food, what if He who has promised to satisfy the needs of the needy, passing by day by day heard a weak voice say, "Only the crumbs, only the crumbs, for I am famished"? What if, hearing, He would with a mocking smile proffer a stone and at last the weak one in despair would try to swallow it and, in trying, choke to death? What if?

His work, His errands have been entrusted to man. Are we faithful?

Why this disturbance in the Church of Christ? There were two factions filled with jealousy. The preacher had passed by widow A and had called on widow B. Widow A was a Greek; widow B was a Hebrew. The pastor immediately got into serious trouble.

They seemed to have had the modern idea. What? That the pastor is hired to labor among the "saints" to keep them from backsliding. The apostles had a different idea on the matter.

"It is not reason that we should leave the word of God and serve tables." They asked, "What are the laymen doing?" I also ask, "What are they doing today?" I will give you the answer, generally speaking. Nothing for anybody but themselves. Hundreds never pray privately with a soul from one year's end to the next. They don't know what house-to-house visitation means. Oh, yes, they pay toward the support of the preacher. Why? That they may soak up his sermons and then let him pay all their religious obligations. Brother, sister, the preacher can't meet your personal responsibility to your fellow-men.

They picked out seven laymen to take charge of the pastoral visitations. They had special qualifications for leadership. They had a good report. They were filled with the Holy Ghost. They were men filled with wisdom. They were appointed as lieutenants, under the pastor, to put the rest of the church to work. They were merely appointed "over this business." They did their work so well that the laymen went everywhere preaching the gospel, and also broke bread from house to house.

The apostles were to devote their time exclusively to other matters. They were to be on their knees praying the fire and glory down and ministering the Word. May God give us an apostolic church with this as a "sign." Then you will see a lost world stirred for Christ.

Are we apostolic? This saying pleased the multitude. Does it please you? The whole church was ready to start calling. They chose Stephen, a man filled with the Holy Ghost, with six others for leaders, and went to work. This broke up the nest of fault-finders. We never hear of them again.

What happened as a consequence? The pastors became evangelists. The then known world was evangelized. A church doesn't need pastoral oversight as badly as it needs layworkers.

Do we want to see souls saved? Then back to Pentecost for methods, as well as experience. Turn your pastor loose to preach the Word. Evangelize the town for him by personal work. Then you will see souls born into the kingdom. The present order of evangelism isn't needed nor is it scriptural, if the church was apostolic. There was none such in the First Church. Paul, Timothy, Titus, and Barnabas were pastors. The present day evangelism is a prop to hold up a shirking multitude. Your pastor would not only evangelize your city, but the country around as did the apostles and their coworkers, if the laity would take their rightful place in the battle. Let us become "Pentecostal" in works, as well as in experience and name.

ASHLAND, ORE.

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Pacasmayo, Peru

By MISS MABEL PARK

PACASMAYO is somewhat the shape of a triangle with the Pacific ocean as its widest side. The total boundary line is only about one and one-half miles, yet within that small space live about three thousand people. Nearly all the houses on a street are built in one solid block, with no yard in front, but with a corral in the rear. This, as well as other parts of the town, is without grass or trees, unless they are carefully planted and well watered. There is sand, sand everywhere. On this account some one has called the town "a study in brown." Most of the streets and sidewalks are of cobblestones, some of them of sand alone, while several of the main streets of the town have good cement sidewalks.

At one side of the town runs the *sekiá*, or ditch, in which some of the women wash their clothes. The children and animals bathe in it whenever they wish, and it is the only source from which the water carriers, with their burros, supply the inhabitants with water. It is needless to say we boil the water which we drink.

The houses of Pacasmayo are mostly of one story, built of mud. The framework is much the same as of houses in the United States. Bamboo canes are filled in instead of lath, only more closely, then covered with mud and whitewashed. Most of the houses have windows only in the ceilings and one big front door, which is usually kept open in order to get full knowledge of what is going on in the street.

In the central part of town is the *plaza*, or market. Each morning this is a scene of interest as the people of different classes mix in buying their food supplies for the day. Scattered thickly throughout the town are stores, many kept by Chinese and a few by Japanese.

The schools begin at eight o'clock in the morning and continue until five o'clock in the afternoon, six days in the week (no school on Sunday); but there are so many holidays which they celebrate that their school is in session no more than those at home. The schools of the boys and girls are separate. Our summer school will open January 1st. [You see they are south of the equator, so their summer is at the time of our winter. But, being in the tropics, they have no winter like ours—Editor.] We have been working out the daily schedule for it this afternoon. On account of the hot weather it will only be a forenoon session. Our regular school will then begin in April.

At present we have English classes on Tuesday and Friday evenings of each week, with an enrollment of ten. About six more will enter in two weeks. The people are very eager to learn English, and it is indeed interesting for me to teach them.

Burros are the beasts of burden here, but horses are used for riding, also for hauling purposes, with a big, clumsy, two-wheeled cart. I have seen no wagons, carriages, or buggies in Peru, and only two automobiles. Most of

the travel is on horseback and by train. The train from Pacasmayo runs a day's journey into the interior. The steamers carrying mail come every week or two.

The people of Pacasmayo are mostly a mixture of Spanish and Indian blood with occasionally some of the black, white, and yellow races. There are the rich, poor, and middle classes, with the poor class predominating. The majority are unlearned, and their proportion increases the farther inland one goes. The parents are mostly unmarried, partly on account of the great expense involved.

The clothing, especially among the women and children, is light in color—perhaps once was white, but is rarely ever seen approaching what might be called clean. The houses and streets are thronged with these little children with dirty faces and clothing. Dogs are everywhere, also fleas, flies, mosquitoes, ants, mice, and rats, and an occasional scorpion. The rats must quickly be killed and buried or burned to prevent any possible spread of bubonic plague. Chickens are kept by many people, and cock-fighting is a favorite sport among the men. Dances are used to celebrate the birthdays of the people, and are accompanied by the clapping of hands, singing, and drinking. Weddings and funerals are also accompanied by drinking and feasting. The main food of the people is rice, though meat, fruit, and vegetables may be had from the market. Bread is eaten only for breakfast.

The weather is much cooler here than one might expect, made so by the southern Humboldt current which strikes this coast. It is never too hot for comfort in the house, even in the hottest months, but it is quite warm in the sun. A few miles inland it is very much warmer.

Brother Winans had an opportunity to go to the mountains in the interest of the gospel. He found there people whose hearts were open to the gospel. He would finish service, after which they would linger about asking questions and waiting to hear more. We have only one native preacher here in Pacasmayo. He is a fine man and is doing more than he is able to do. There are so many towns between here and the mountains, and in the mountains, that might be evangelized if only money and workers could be had. How our hearts go out to those people who have never heard, never have had one single chance to hear the glad gospel story.

"Shall we whose souls are lighted with wisdom from on high,
Shall we to men benighted the lamp of life deny?
Salvation! oh, salvation! the joyful soul proclaim
Till earth's remotest nation has learned Messiah's name."

May God's people be quick to hear His voice, to know His will and to do it, that many may hear before His coming back to earth again.

We found Mrs. Winans's health quite bad, and were glad to be able to relieve her of the burden of the household duties. On September 1st baby Paul Isaac Winans came. Very soon after Mrs. Winans was taken ill with malaria, followed by pneumonia and brain fever. It was more than she, in her weakened condition, could withstand, and on September 14th she went to her heavenly home. She gave her life for souls in Peru. What more could she do? Since then Miss Carson and I have taken up the duties of the home and the care of baby Paul. Eight days following the death of Mrs. Winans I received the news of my

Why Not?

BY MRS. SALLIE E. HALL

Why not take God at His word
When He makes it so plain
The wayfarer man
Doesn't read it in vain.
Now let's take the Book
And make a review
Of some of the things
He tells us to do.

"Come unto me
And I will give rest,"
Then why don't we come,
Believe and be blest;
The blessing is sure,
We need not to doubt,
For "whoso'er cometh
Is never cast out."

And then if we sin
We have but to confess
And Jesus is there
To own and to bless:
And what is best still
He'll take it away
And lead us to where
We'll serve Him each day.

He'll give us the freedom
That each of us need.
"If the Son makes us free
We are free then indeed."
And if we lack wisdom
We have only to ask.
He giveth to all
Without putting to task.

Should there come times
He seems far away,
Remember Jerusalem.
Tarry and pray:
And if we're persistent
We're promised the power.
It may take us days,
Don't stop at an hour.

Just why we're put off
I really don't know.
But we have it on record.
For saints long ago
Wrestled with God,
And so it is fair
Since Jesus himself
Spent whole nights in prayer.

"Ask and receive,
Seek and ye'll find,
Knock and it's opened,"
How wondrously kind.
"Make me remember,
Prove me and see
If I will do the things
I promise to thee."

Dear Father forgive
The hardness of heart,
And dullness of faith,
The lack on our part:
The things that're behind,
Oh, help us forget!
Lay aside every weight
And the sins that beset.

"Rejoice evermore,"
"Continually pray,"
"Quench not the Spirit,"
"Be thankful each day,"
"Despise not the prophets,
Though not understood,"
"Proving all things,
Holding fast to the good."

Shunning all evil
Of the slightest degree,
Sanctified wholly
Dear Lord let us be.
Oh! help us believe
Though we can not see through it
"He that calleth is faithful
And also will do it."

own dear father's death. While not wholly unexpected, yet it was somewhat of a shock. He had not been well some months previous to my departure, but was then able to ride out. I thank God for his beautiful Christian life and example. He is now rejoicing with all the redeemed who have gone on before, and we, too, shall soon join them.

The average attendance at our meetings is about thirty to thirty-five, mostly children. There are several Christians among the young men here whom we are asking God to push out into the work if it is His will. They are anxious for the gospel to be taken farther inland and are quite free in the distributing of gospel tracts.

Miss Carson and I have been visiting in many of the homes, where we read the Bible,

sing, and pray. While we were praying in the home of a girl who attends our mission she broke down and cried. Some one has been hindering her, but we expect her to come to a knowledge of salvation.

We are rejoicing over the fact that we shall soon have two mission stations in Peru instead of one, and be able to reach many more souls with the gospel. We are very grateful to God for this answer to prayer.

I am counting much on our coming revival, and praying and believing for the salvation and sanctification of souls through the precious blood of the Lamb.

I am truly very happy here in my work for the Master—if only I could do more. There is so much to be done here.

The Climacteric Promise

By REV. W. M. TIDWELL

"Lo, I am with you alway" (Matt. 28: 20).

SOME ONE has stated that there are thirty-two thousand promises in the Bible. We do not know the exact number, but we know they are many and sublime. As we open "The Book" and behold the almost countless promises our Father has made to His tempted, tried, and sorrowing little ones, it seems the promise, "Lo, I am with you alway," is one of the greatest.

Then, too, it seems the promise increases in beauty and glory as we notice the circumstances under which it was given. From the record as given by Matthew (Matt. 28: 1-10) we learn the "women"—Mary Magdalene and the other Mary—came to the sepulcher very early in the morning. There they saw the angel with lightninglike countenance who made the annunciation to them that the Master was risen from the dead, and also bade them go and tell the disciples of His resurrection and that they were to go into Galilee and the Lord would meet them there. So they, in obedience to the command of the heavenly messenger, departed quickly and joyfully to break the glad news to the disciples. On the way—the way of obedience—Jesus met them and repeated what the angel had said to them. "Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." The disciples did as His promise, met hidden, and Jesus, faithful to His promise, met them there. Thus we have the picture. Jesus, with the eleven disciples on this mountain of Galilee, after having spoken some wonderful words and given some commands, gave them this blessed promise of encouragement, "Lo, I am with you alway."

Let us look at the promise itself for a moment. First, the One by whom the promise is given; the Promiser. This we learn from the word "I." Then it is the Christ who has just risen from the dead. Notice the tense, the time. When will He be with us? The answer is definite? "Am," not in the future only, but *now*. The Lord is a very present help in time of need. Then from the preposition "with" we learn the position He is to sustain to His disciples during their pilgrimage in this unfriendly world. He is to be *with* them. Then we find comfort in the word "you." He was not only with the Hebrew children in the furnace, and with Daniel in the den of lions, and Paul and Silas in jail, and the apostles, but He is with His own today. "With you."

From the last word of the text we find *when* He is to be with us, and that is *alway*.—The margin of the Revised Version puts it "all

the days." "Lo, I am with you *all the days*." This is a blessed thought. There are so many different kinds of days. There are days of sorrow, days of affliction, days of loneliness, days of disappointment, days when the heart aches and breaks and bleeds. But, praise the Lord, He is with us all the days. "I will never leave thee, nor forsake thee." Let us now note the following:

1. There are days when it *seems* that He is not with us. Paul spoke about the "evil day." He exhorted the Christians at Ephesus to "Put on the whole armour of God," that they might be able to stand in the evil day (Eph. 6).

(a) There are days when Satan, the accuser of the brethren, makes a special onslaught on the soul. The Devil is not omnipresent, but travels with lightning rapidity. Jesus said, "I beheld Satan as lightning fall from heaven." There have been times when the most devout saints have been very conscious of the actual presence of Satan himself. He was so real to Martin Luther, it is stated, that at one time he hurled the inkstand at his infernal majesty. To some he will come and suggest, "You never were saved or sanctified." To others, with whom he knows this accusation would be ineffective, he will suggest, "Yes, you did get the blessing, but you have lost it. God has departed." Many truly saved and sanctified souls have been thus tormented by this arch-deceiver.

(b) Then there are days when your feelings may contradict the promise, "Lo, I am with you alway [for all the days]." We know there are many dear people, far better than we, who tell us if we "have the blessing" the birds will sing sweetly, the sun will shine brightly, and there will never be a day of darkness. This all sounds very beautiful, but is contradicted by the Word of God and the testimony of many of the most devout saints of all ages. Yes, there are times when our feelings would indicate that He is not with us. Peter said, "If need be, ye are in heaviness through manifold temptations"

(c) Finally, there are days when our circumstances would indicate that our Lord was not with us at all. Paul stated there were times when he was beaten, shipwrecked, stoned, hungry, and endured all kinds of "perils" (2 Cor. 11: 24-27). From a human standpoint these conditions would indicate that Jesus was not with his faithful and true servant. So we learn there are times when there are three evidences, seemingly, that God's wonderful promise is not true. But the question is, Is He really and truly with His own as He promised on that mountain of Galilee about nineteen hundred years ago? Satan may combine

our feelings and surroundings and declare our promised Friend and Brother is not with us, but is He? Have we any positive proof that He is? Thank God, we have. And that evidence is none other than the promise of our Lord—the immutable Word of God. To us this evidence far outweighs the other three. So while Satan may depress and accuse, our feelings may not be what we would like to have them, and our environments may look discouraging, we can rest upon the never-failing promise of our Lord, and in spite of all rest assured that He is with us. Satan may come as an "angel of light" or as "a roaring lion"; he may be able to harass and torment us; he might even counterfeit our "feelings"; but he can't counterfeit God's Word.

2. Now for a moment let us notice some of the blessings derived from the recognition of the truthfulness of this blessed promise. Notice Jesus does not say, "My power or presence is with you," but "I" am with you. Yes, we have His presence and power, but, better still, we have Him. If we, amid the sorrows and perplexing problems of life, could only recognize Him, doubtless many anxieties and fears would be removed and many lives would be revolutionized. If we would remember He, the omnipotent, omniscient, immutable Christ is with us it would bring comfort amid sorrow, boldness amid dangers, restfulness when in need, and companionship when tempted to be lonely. Just to remember that the One who cleansed the leper, the One who calmed the sea, the One who raised the dead is with us all the days—and *all* of all the days—would enable us to rest in Him and press on toward the home where we shall be like Him and see Him as He is. The psalmist said he would not be afraid though called to walk through the valley of the shadow of death, and the reason he gave for this boldness was because the Shepherd—his Lord—was with him. The hymnist has beautifully written, "Fear not, I am with thee; oh, be not dismayed; for I am thy God, and will still give thee aid. I'll strengthen thee, help thee, and cause thee to stand; upheld by my gracious, omnipotent hand."

It is related that in a certain prison there was a certain cell separated from all others, called "dungeon" or "solitary cell." At times prisoners were confined there by the cruel keepers. The cell was perfectly dark and little air could enter. On one occasion a prisoner was sent to the "dungeon" for the night. There was no food or water. It was a place of death. The prisoner stated that the loneliness was awful. He felt he could not live, and sank upon the cold, damp floor in agony. After having lain there for a few moments he heard a sound. He listened and heard the voice of the chaplain of the prison speaking, almost inaudibly, through the concrete floor above him. And as he attentively listened he heard the voice of the chaplain saying so kindly to him, "I knew you were here. I know how lonely it is. I am just above you. Remember I will remain here as long as you are there." The prisoner said his cell was transformed. Just to know that another human being, with a heart of sympathy and love was near, brought comfort to his soul. Just so we may remember when the way is dark, when the burdens seem unbearable, when it seems it is too much for us, there is a gentle, sympathetic, loving voice, the voice of our Friend, Brother, and Savior, who is speaking to us so lovingly, and if the voices of our own souls may be hushed, and the clamorous pleadings of other things silenced, we may hear Him saying, "Lo, I am with you *all the days*."

Will the Lion Still Roar?

By REV. CHARLES A. GIBSON

IF WE were to take a text at all in dealing with this subject it would be a text of contrast. We might use Isaiah 11:7, "The lion shall eat straw like an ox." That this is an age of dreaming is not to be disputed by men who in a matter-of-fact way are facing the issues of life in this time of multiplied crises. That the habit of dreaming has reached every department of man's activities we feel can be shown.

The laborer has dreamed of a fat salary, a neat-sized bank account, a beautiful home, and in fact almost all of the luxuries as well as the necessities of life. He has seen, due to war conditions, a great increase in the demand for labor of all classes, and the higher cost, together with the demand, has increased materially his income until now he is lulled to sleep with the thought that his dreams of yonder days is about to come true.

The man with some means has dreamed of a day when he would have a comfortable sum laid away for a rainy day. He has had, as he thinks, a vision of a new day when the demands for exports, together with a free sea, will bring to him a great profit for his goods till he can revel in finery.

The political world has dreamed of a day when the cause of politics would triumph in the ending of all wars, by the signing of peace treaties that were being framed by the brainy men of the world. We were told only a short time ago that there were then seventy treaties signed and thirteen more in the process of being signed, the meaning of which would be that we could have no more war, and politicians were walking the rafters in their nightmare.

The great educators of the land—the men who were leaders in the molding of thought in the minds of our young—were teaching the old dream of universal peace and brotherhood. They had it so arranged that man could handle the whole situation, and hence there was but little or no need of Christ or His power in their work. It had been discovered in this nightmare that superman could be developed by the processes of evolution, and so forth, till we were fast approaching a day when in his advanced state the lion would eat straw like an ox. And yet it is amusing to note that no ox eats straw by choice.

One other class joined in with this class of dreamers and seemed to sleep even sounder than any of the rest, and its dream seems to have more of the delirium quality in it than any others—that class is represented by a great many of the preachers of the land, many of them being men of reputation in the nation. They had drunk of the opiates of German "rationalism" till it was hard to awaken them, and many are still clear out of their heads. They joined in with all the dreamers and tried to interpret the Word in such light as to prove the teaching of the universal brotherhood theory. When God had said that there were two classes in the world, one class who were children of the Lord—"Sons of God"—and another class who were of their "father the devil," these preachers took such passages as the chapter from which our text is chosen and misinterpreted it to read as they wished. These false prophets are even now citing us to the great war that has just been brought to a successful end as a proof of their theory. They tell us of the union of all the so-called Christian nations in a fight against those nations that had rejected Christ, and we rejoice that it was so, and yet we have never seen a statement from a representative

of any of these nations to the effect that the reason for their nation entering the war was that they might fight for the cause of the Christ their nation stood for and believed in, and we doubt seriously if that motive ever entered into the consideration of any nation upon entering the war. God has so joined up the Allies, possibly not of their own choosing, to fight this battle for Christ.

But these dreaming prophets go further and cite us to the great victories, and to the peace conference, as a proof of the fact that we are fast getting the best of the lion. The peace conference is no doubt the greatest thing of its kind ever staged. It has the best brains that were ever so assembled, and it reaches over a greater part of the earth than any previous peace conclave. It is further true that this peace body has more the upper hand of the lion than any other. It might be well said that they have downed the old fellow, they have sheared his mane, they have broken his legs, they have blinded his eyes till his vision is forever impaired. Further, they have put a strong chain about his body and piled straw near him as food. He eats because he must.

These dreamers tell us of the climax of the whole dream in a "League of Nations." We have listened to some of the most able of speakers that this nation affords as they have expounded the plan of this league, and we admit it sounds soothing and makes one feel like turning over and taking another snooze, but as we listen further we are aroused by a rereading of the title of this great league, "A League of Nations to Enforce Peace." We can think of no such peace. We had wondered, why the chain about the body of the lion? but we see now there is a background to this setting—ENFORCED PEACE. How can it be? We may keep order with a stato militia, we may force submission even to the extent of eating straw, but peace we can not have on that score.

It seems that while the peace conference is busy with this great question and has about satisfied the minds of these dreamy preachers, there is heard a sound the like of which was never heard in a peace conference, and the nature of which would seem foreign to such a body. The delegates are made to leave their seats. For fear, they are losing sleep in the night. There seems to be a handwriting on the wall and a noise that it takes more than a peace conference to explain. What is it? IT IS NOTHING BUT THE ROAR OF THE LION. He can not see, he can not walk, he is fleeced, and starved into submission, but when all was peace and quiet he let loose one of those unearthly roars that has turned things upside down. If you haven't heard the roar read the papers of the last month. Note the big headlines:

GENERAL STRIKE IN LONDON

President Urges Passage of \$10,000 Relief Bill to Stop Uprising in Europe

SEVENTY THOUSAND STRIKE IN SEATTLE; TEN THOUSAND IN TACOMA

What for? Because it is not arbitration, it is not a living wage, it is not peace, but a satisfying of selfishness that is wanted.

We sat in the galleries of the senate just a day or so ago and listened to a delegation from the states of Washington and Oregon as they told us of the danger of the spread of I. W. W.'s and so forth, and they said the so-

lution was in filling the stomach, but the lion will roar even on a full stomach. There is not much need of an empty stomach anyway just now in our country.

Read again:

SENATE INVESTIGATION OF PACKERS' PROFITS DURING WAR

JOKER IN BILL PROVIDING FOR 9 PER CENT PROFIT

These are but a few of the roars the old lion is letting forth, and these will likely be multiplied in the days that are crowding upon us.

What do they prove? That man, unregenerated and unsanctified, still has the same nature that has brought wars and rumors of wars. As a proof that it is not food that is needed, that it is not better living conditions, that it is not better treatment at the hands of the government, we would cite our readers to the Armenians in the near East and in Russia. They have been driven out from their homes in a night; they have been butchered and driven, but who has heard of them stirring up riot? None. Then why is it that these people have lived under the very conditions that others riot under and have kept peace? Because of the work of God on the heart. Brethren, the whole system of handling the thing is wrong, and we will have this kind of trouble in nation and community and church so long as the "old man" is allowed to reign.

The greatest thing this government could do would be to back up a holiness missionary movement and gather all the fire-baptized youths they could get and start them out to show men where the root of the cancer really is. May God help this nation to see this in a measure at least.

We have a second thought here, namely, that the doctrine that there is to come a time when, under the rulership of human leaders, or before the actual coming of Christ to this earth again, there is to be a period of universal peace—when men are to beat their swords into plowshares and their spears into pruninghooks, when men will learn war no more, but every man will live under his own vine and fig tree (and all the trimmings have gone with this doctrine to make it sound so nice and go down so easy)—is wrong, and that so long as man remains on the earth sin will be running at large.

There remains then one more thought. So long as the lion roars there is a need for old-time, red-hot preachers of holiness of heart; preachers who have been schooled in the class of prayer; preachers who are not afraid of Holy Ghost fire; preachers who will handle the sin question without gloves. We must have men with a vision that men are in a stupor. We must have men who are specialists in locating carnality; who can detect the roar of the lion, even if at times he is not so loud as at other times. Formality and indifference are creeping around everywhere. There is hatching out under the very floors of many holiness bodies a sort of drowsiness that seems to get its nature from the sleepers under the floor. This slimy, lazy spirit that has not because it asks not, and that prays not for lack of energy, will crawl into our churches if it gets a chance. The one thing it can't stand is fire. Are we hot enough to burn our way through? Can we get at the heart of the thing and show men the remedy? The one possible remedy is to *change the lion's nature*. May God give us a hotter ministry as the days come on with their lukewarmness.

BOISE, IDAHO.

THE WORK AND THE WORKERS

ALABAMA DISTRICT

Today, March 10th, we arrived home greatly encouraged over the outlook for the Alabama District. Our people are praying importunately and giving heroically, and God is remembering us graciously. There are no greater people than the Alabama Pentecostal Nazarenes.

The little church at Lockhart is moving forward, though the pastor has not been able to give them but one Sunday since the Assembly, this being due to sickness in his home. The spiritual life of the church is good, and the result is that the financing is easy. We have some very fine people at Lockhart.

We had a pleasant and profitable visit with the members at Banks, and they, together with the people of Lockhart, pledged a very generous sum to foreign missions. They expect a great year with their new pastor, Rev. P. M. Covington.

Grace Chapel is well named, for great grace is upon this church. No more spiritual and self-sacrificing people can be found. This church has enjoyed over five years of unbroken spiritual and financial progress under the wise leadership of Rev. J. W. Heathcock. He took this church when there was only a membership of nine, and with no place of worship except a bush arbor; he has now a nice chapel and a membership of sixty. Since the Assembly they have raised in cash and pledges over \$200 for foreign missions. They are planning and praying for a great revival with Rev. C. H. Lancaster.

Pastor Martin, of Natural Bridge church, says that by the grace of God they will arise and build. Brother Martin is a great church builder.

Haleyville has had some hard struggles, but the hardness has proved out some true and tried workers. Please breathe a prayer for Pastor Covington in his new field here, also pray that his health may be restored, as the influenza has left him in a very bad state of health.

Our church at Florence is moving along nicely. Pastor Anderson looks after the general interest of the church and the stewards look after his. This church, with about fifty members, has undertaken to raise \$400 this year for foreign missions. They are planning a two months' evangelistic campaign, to be conducted within the limits of the tri-cities with Rev. C. E. Jernigan. Let all pray for a great ingathering of souls.

God gave us a great day yesterday with Pastor Butler and his church at Nauvoo. These dear people gave a liberal response to the call of missions. Our mission offering has increased in cash and pledges to over \$1,500. Let us pray that it may reach \$2,500.

All of our churches are praying for a great revival, and they are arranging for them. Let all pray for the success of, and lift in, the Trevecca College campaign.

H. H. HOOKER,
District Superintendent.

REV. C. M. CAREL

I am in Tempe, Ariz., preaching three services a week. The glory is coming down here, and I expect to make this my home. Pray for us out here. I am glad the blessing holds good now.

EVANGELIST LUM JONES

We begin a revival at Ft. Towson, Okla., where Sister Gussie Morris is pastor. Having just finished their new church, the people were ready for a revival, and the altar was filled. It was a great meeting in many ways. During the meeting we were taken sick with influenza, but God undertook. The meeting closed Sunday night with a great service. The altar was full, we baptized fourteen, and took thirteen into the church. We also received thirteen subscriptions for the HERALD OF HOLINESS. We have a great pastor at Ft. Towson. She builds churches and believes God and prays the fire down. The outlook for our church there is great. Sister Essie Sanders, from Kentucky, was in the meeting and her tears had their effect. I still have the blessing.

HASTINGS, NEB., GROUP MEETING

Group 2, on the Nebraska District, met at Hastings for a three days' meeting. The churches of Newman Grove, York, Grand Island, Kenesaw, and Hastings were represented. Brother Ludwig, District Superintendent, presided. Some of the themes discussed were: "How to Hold Our Young People," "Preparation for a Revival," "Shall We Have Programs on Special Days for Our Sunday Schools," "Changes in Our Manual," and "How to Interest the Children in Missions."

It being the eighth anniversary of the founding of the Hastings church, Brother Haas, the pastor, had prepared a special program for Friday evening. A paper was read from Rev. Q. A. Deck, now of Phoenix, Ariz.; who was the first pastor of the church. Brother Veree, of Hastings, read a paper concerning the history of the church. Mrs. Elizabeth Wheeler brought the message of the evening. The next group meeting is to be held at Newman Grove in June.

ELIZABETH WHEELER, Reporter.

FROM BESSIE L. KESLER

I have just closed a big revival in Pueblo, Colo. The meeting was held with the People's Mission. The Pentecostal Nazarenes have no organization here, so they worship at the mission. The outlook was not very encouraging on account of the influenza, and other hindrances, but the uplook was fine. At the first Sunday evening service God gave us eight seekers. We were here four weeks and saw between ninety and a hundred bow at an altar of prayer. Many good substantial folks really struck fire. People who had been church members and workers for years awoke to the realization of the fact that they were not even saved, and they plowed through in the good, old-fashioned way. It also was quite a tithe revival. Numbers of restitutions were made. One man received a definite call to preach, and has already begun to herald the "glad tidings."

The influenza has again broken out in localities here, and has again upset our schedule, so that at present we are just waiting on God and looking to Him. The Lord willing, we are planning quite an extensive campaign in the mining camps, and through the dry claim districts in the southeastern part of the state. Pray for us.

EVANGELIST W. W. LOVELESS

We just closed a good revival, March 2d, in the church at The Plains, Ohio, with Rev. M. C. Adam, the pastor. We found the church small in membership, but great in faith, and both pastor and people stood by us loyally. About twenty-five people came to the altar as seekers and most of them were either saved or sanctified. The meeting ended with the tide running high and conviction on the people. The night before we closed we had to stop in the midst of the preaching until some of the folks gave vent to their rapturous feeling in some hilarious shouting which lasted about ten minutes. The people remembered our financial needs in a very liberal way, for which we feel very thankful. I am a new evangelist in the ranks, having just recently come among you from another denomination, but am ready to answer calls wherever God can use me. I can give good references. My address is London, Ohio.

SOUTHERN CALIFORNIA DISTRICT

We are moving on victoriously. Everything coming as it did, all at once after the long siege of influenza, we have had to get busy on every line. Our revival campaign was broken up, and in fact everything else. But as soon as the law would allow, revivals were again planned for. Brother Bud started in at old First Church in January, with Brother Moore as singer. This was a month's campaign and a great one. Two hundred or more seekers and many joyous finders were at the altar. Then the Pasadena First Church campaign was begun.

A Faithful Missionary Transplanted

Mrs. Ella W. Perry was born at Weathersfield Vt., on June 20, 1856, and married to Rev. N. F. Perry June 16, 1875. He died a few years after, leaving her with two young children, the eldest of whom, Ernest W., was drowned at the P. C. I., N. Scituate, R. I., November 22, 1902.

She came to India as a missionary with her daughter in 1904, returning again from furlough in 1912, and passed to her reward from Khardi, India, on January 25, 1919, at the age of sixty-two years. She was converted in early childhood, joined the Methodist church, and was sanctified shortly after the death of her husband, who was one of the pioneer holiness preachers of the Vermont conference. She joined the Pentecostal Church of the Nazarene in 1904, retaining her membership there until transferred to the roll of the "Church Triumphant." The cause of her death is believed to be Asiatic cholera.

Her chief characteristics were faithfulness to the Lord and unselfishness. Nothing would divert her from what she felt her duty to her Lord, and never a sick or sorrowing person crossed her path but that she was ready to give her last copper and last ounce of strength to help them. This naturally led her into medical work in India in which, though untrained, she attained a remarkable degree of efficiency, sometimes succeeding in cases

where regular doctors had failed. Because of this, and her generally sympathetic spirit, the natives loved her intensely. Her last missionary act was to hold out some medicine to a poor native man, but she dropped in a dead faint at his feet before he had time to take it. Her spirit ascended to God twenty-eight hours after. She literally dropped at her post, which is just as she had wished.

The last portion of Scripture she read at family prayers before she fell ill contained the words, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). Her end, though marked by great physical suffering, was victorious in Jesus. Many from dark India will call her "blessed" in that day. The remains were carried in a bullock tonga twenty-one miles and interred in the cemetery at Iगतपुरी. She leaves a daughter, Mrs. L. S. Tracy, a brother, two sisters and many more distant relatives to mourn their loss and rejoice in her triumph.

This is the first missionary of the Pentecostal Church of the Nazarene to be laid away in India. Should her fall at her post result in others' coming to fill her place, nothing could give her more pleasure—should such things of earth be revealed to those who have triumphed.

L. S. TRACY,
Missionary District Superintendent.

Near the close Miss Virginia Shaffer arrived and it was necessary for the police to clear the aisles of the church, the throngs were so great. Brother Bud and Miss Shaffer are now at Pomona, and things are stirring. So we shall go right on until the Assembly, which convenes at Upland, June 18th to 22d. This we expect to be the greatest Assembly of them all. The tide is constantly rising, and of course each one is greater than the last one. Revivals are in progress, and being planned for all over the District. We are doing our best to retrieve our losses caused by the plague. Many of the interests that lay close to our hearts have to wait awhile until we can catch our breath. We have been pushing things very rapidly and hard, and we are going to carry them all over the top. The church extension, Publishing House, and the Pasadena University, combined, runs away beyond the \$100,000 mark. We will not be able to do this, I am sorry to say, before the Assembly, but we will reach it all this year. Had the influenza not struck us so hard, I feel confident we would have had them all up by now. But we are used to doing big things, and unheard of things, out here in this western country; so just keep your ear to the ground and you will hear, some of these days, the last dollar drop, that will not only bring up these obligations which we have assumed for the various enterprises of the church, but give Pasadena University an extra hundred thousand for an endowment.

I made this remark to Brother Bud the other day, and he said, "Brother, I see it more and more."

The following, taken from a Los Angeles paper, is a part of an interview given by a returned nurse from France, and is a sample of what the world will be given as gospel from the average pulpit: "Even the curses of some of the men, as they plunged into the fight, became spiritual epithets of the hour, and had a greater meaning than prayer. For these men died in glory, no matter what their lips were saying." God help us! We are doing our best out here. We expect, perhaps, four new churches on the District this year.

HOWARD ECKEL,
District Superintendent.

LOS ANGELES FIFTH STREET MISSION

Revival fire is falling, a sweep of victory is on, and we are enjoying a continuous revival, with seekers at the altar almost every service, for which we praise the Lord. Sunday we had a great day, and there were ten at the altar at the evening service, six praying through to good victory. There was scarcely a barren service during the week. Yesterday was another good day, with four at the altar in the afternoon service and six at night. A number got through to victory. In fact, we are having a real, old-time campmeeting every day in the year.

Last month more than eighty seekers were at the altar, and there were some remarkable cases of salvation. One among the number who had recently tried to commit suicide by hanging herself, got gloriously saved and sanctified, and is at the mission almost every night, although she lives a distance of ten miles.

We have had some remarkable cases of healing the last month. One good sister, who got saved in the mission some time ago, fell and hurt herself, and has been a sufferer for a number of months. After exhausting all medical aid, the doctors saying they couldn't do any more, she came to the mission desiring to be prayed for and anointed, according to James 5:14. In the name of the Lord we anointed, laying on hands, and God marvelously touched her. She came up from the altar rejoicing, saying, "The work is done." Almost a month has passed, and she was at the mission last night and gave a glowing testimony that every bone was in its right place, and she was feeling fine, both spiritually and physically. Glory to God!

Our Sunday school, under the leadership of Brother Miller, is taking on new life and interest, and has much increased in number.

Our Young People's Society is doing fine, and is a credit to any mission or church.

W. C. FRAZIER, Superintendent.

BETHANY TRAINING HOME

Truly the days of miracles are not over. On the morning of February 13th, I called up the home at 6 o'clock and asked the matron if they had had breakfast. Being told they had not, I said, "Omit the morning meal," and hurried

down with my Bible, called the girls together, and we had a song and read some precious promises from the Word. I asked those who were willing to fast and pray that God would give us \$4,200 to hold up their hands. Every hand went up without an exception. Then we got down upon our knees. Every girl in the home, except one, prayed right out, asking God to touch hearts and send in the money.

The people of Memphis have responded most nobly to our call for help. Most of the money was given us in the city. One Pentecostal Nazarene outside the city sent us a check for \$50, and a few others a smaller amount. It was miraculous to see how God touched hearts in Memphis. When I would go to a man, after he had made his contribution, he would say, "Mr. Vallery, I want you to see a friend of mine." Then when I would see him, after he gave a goodly check, he would say, "I have a friend I want you to see." And so on and on I would go, seldom being turned down. When I was refused it was with the promise of something at a future date.

The deal was to be closed Saturday at 3 o'clock, and when Friday came I was worked down in body. A banker called me, saying, "Mr. Vallery, whatever money you lack, let me know and I will make it right." He wrote me a check for \$550. He had already given his personal check for \$100. When the money was all in, and we went to the lawyer's office to make the deed, and all the transaction was over I said, "Truly God still works in a mysterious way his wonders to perform." How I praise Him for undertaking for us.

The place we have bought had twenty-two lots (one being sold), which leaves twenty-one that are worth on the average of \$1,000 each. The building is worth about \$10,000. That brings the place up to about \$30,000 in round numbers. We have to pay \$150 interest on a mortgage on the place this month.

January 11, 1920, we have \$5,500 to pay. We are trusting God and believing He will surely supply our every need, and bring things to pass. We are learning more and more the great secret of trusting God and not man. We earnestly request the prayers of all who read this.

A. J. VALLERY, Superintendent.

COAST TO COAST CONVENTIONS

Deming, N. M., will be remembered as the location for Camp Cody. Four months ago there were forty thousand soldiers in Deming. Now there are only a few hundred. The town has suffered a business depletion corresponding to its depopulation. This made it a hard field for convention work.

The churches of the town, for the most part, seemed to have gone into the entertainment business during the stay of the soldiers. From external conditions we would judge they have quite lost their spiritual leadership and influence with the soldiers.

The convention was held in the Salvation Army Hut. Captain Engle showed us every kindness, and entered with enthusiasm into the services. We appreciated our delightful fellowship with him. Rev. J. A. Ludlam, pastor of the Pentecostal Nazarene church, invited our workers to Deming. He has a small church of humble and devout people. They rallied to the services, and did what they could to make them successful. We were glad to see some of them get definite help. We lift our hearts in prayer for the work that our brother and his good wife are seeking to do in this needy field.

Brother Foulkes, a retired Methodist pastor, and the present postmaster of Deming, showed us much kindness. He was at the altar several times as a seeker for a clean heart. Brother Kerns, who is superintending the Mexican work here, helped us with his presence and prayers.

Several seemed to find pardon or purity.
REPORTER.

FROM U. E. HARDING

In a previous report we have told of our stop with our church at Nashville, Tenn. We next stopped at Chattanooga, for one day, where we visited Signal and Lookout mountains. The scenery was much enjoyed by Mrs. Harding, who has been shut in at home for the last four years, while the writer has traveled the District.

Since coming here to Florida, we have preached once for the Free Methodist people at Lake Land; and one time for the colored Methodist people who seemed to enjoy it very much, and I am sure the writer did. We are at pres-

ent in a ten days' meeting with the Southern Methodist church of this city, and are trusting God for a break.

We have met Rev. Charles B. Kolb and Rev. H. C. Morrison, whom we heard preach one night in this church. We also heard Bishop H. C. Morrison, of the Southern Methodist church, preach once, and enjoyed his message very much.

We have been much impressed with this southern field, if not burdened for our work in these parts. The need is so great here; there is such a dearth, and so many people who swarm the streets on their way to hell. Every false doctrine is working hard to get a foothold here. Oh, if we could get here with some live men and churches. To my mind, Florida would be one of the easiest fields worked in the South. The people as a whole seem to be hungry. The church, as well as business, must have some wide-awake folks and young blood to make the work go.

I have not met any of our people since I have been here. No doubt they are working hard, but I expect it is the need of funds to put our work on the map here. I can't see why we can't have as good a work here in a few years, as on the western coast. And we can! They have the roads here, they have the people coming from the North (more than they can take care of), and God help us to wake up and get here with some live churches. I was here two years ago, and I have never seen such changes in my life in the way of advancement, notwithstanding the war conditions. These people are pushing to the front, and we must grow with them.

We will leave in a few days for the North. We make a short stop at Memphis, Tenn., with our church there, then on to Chicago, and then to work on our own beloved Indiana District, beginning in the north part of the state.

SAN FRANCISCO DISTRICT

The Lord is blessing us with salvation on the District. Evangelist W. O. Nease held a good meeting in Blue Lake, with Brother M. F. Grose, pastor. Quite a number were saved and several united with the church. We organized a new church in this place recently. There is a splendid outlook here for a good work. Brother Nease is now in Eureka, and to date we hear that there is bright prospect for a revival there. Brother P. G. Murray is pastor. Evangelist D. S. Corlett and wife were at Lindsay in a meeting. Fifteen prayed through and four united with the church. Brother Roy F. Smee is the pastor.

Stockton, Fresno, Bakersfield, and other places are expecting to hold revivals in the near future. New doors are opening and we are preparing to enter as fast as possible and establish churches in various places.

Our Oakland people have purchased a new church and will get into it by the first of April. Brother L. E. Burger, pastor, is arranging for a great opening, April 2d to 6th.

With little exception the work on the District is in good shape, and we are encouraged to press the battle on.

Rev. and Mrs. Nerry are working on this District, and we expect to hear soon of new churches being organized as a result of their labors.

P. G. LINAWEAVER,
District Superintendent.

EVANGELIST NEWTON KENDALL

After being in home mission and evangelistic work for the last five years on the Idaho-Oregon District, I have moved my family to Nampa, Idaho, telling the Lord I would walk into every door that opened to me.

My first meeting was at Buhl, Idaho. We came here finding them like sheep without a shepherd. God gave us a great meeting, about thirty-five praying through to definite victory. We took seven into the church the last Sunday of the meeting, and there are several others to follow.

The church at this place has caught the vision. There are some young people who have consecrated themselves to go to the foreign field.

Evangelists Henry and Irene Bell, of Lincoln, Neb., arrived here March 1st to take charge of the church till Assembly, June 4th. We are looking for great reports from this place.

My next meeting will be at Cedar Draw schoolhouse, six miles east of Buhl. The meeting will begin March 12th. I am open for dates any place the Lord leads. Address me at 920 Thirteenth avenue, South, Nampa, Idaho.

CHURCH NEWS

Ottawa, Kas.

The power and glory of the Lord is upon us. Praise His precious name! The Sunday school is making a splendid growth, and our present small quarters are virtually packed at almost every Sunday evening service. Sunday, March 2d, was an especially good day. In the evening the theme was, "And in hell he lift up his eyes, being in torments." When the altar call was made an oil driller back in the rear of the church, who couldn't get to the altar because of the crowd, kneeled down where he was and prayed through. He went home and told his wife what God had done for him. She was also under conviction. She got out of bed, dressed, prayed through, and they both came over to our house at 11 o'clock that night to sing and shout the victory. We have bought a nice property, splendidly located, and after remodeling it some, will have a nice church building. We feel like traveling on.—E. R. Shook, Pastor.

West Point, Ark.

On the 7th we had a fine service with Brother Leckie, our District Superintendent, at Flora Chapel. Also Brother Mitchell, our pastor, was with us, but best of all God was here in power. Brother Leckie brought us a stirring message. We were so thankful for his presence and glad that the dear Lord remembers us and sends such men as Brother Leckie our way. We feel that Brother Mitchell is a great blessing to us. One thing that made the service more dear to us all was that one of our soldier boys, who had been overseas, returned that day and had the privilege of being with us on that date. We are looking for victory ahead and believe that this will be the best year of our life. To God be all the praise.—Mrs. L. N. Ford.

Troy, Ohio

God is pouring out His Spirit upon the church in a special way. The saints are getting under the spirit of prayer, the burden is coming upon the church for the conversion and sanctification of souls. We are expecting Rev. W. E. Shepard, of Los Angeles, Cal., to be with us from March 30th to April 20th. We are believing for an old-time revival. The pastor has been called back for the third year by a unanimous vote of both the board and the church, with an increase in salary. Pray for the success of the meeting.—Will H. Hafer, Pastor.

Mansfield, Ill.

We have just closed a gracious revival meeting with Rev. A. L. Whitcomb as evangelist. The presence of the Lord was wonderfully with us from the beginning, and deep and lasting results have been accomplished, we believe. The work has been strengthened along all lines. Several seekers knelt at the altar during the meetings, and the saints have taken higher ground. Brother Whitcomb preaches a full gospel, with the anointing of the Spirit upon him. He has a special message for the church and is a great teacher as well as preacher. We felt especially favored in having him with us, he being a former pastor and teacher of ours. We expect, by the help of the Lord, to hold the ground that has been gained and press on to greater victory.—Martha Howe.

Anders, Okla.

We are living within five miles of this place, and I am preaching every Sunday. I have organized two Sunday schools and have a regular attendance of forty pupils. Yesterday, the 16th, was a day of victory. Folks cried all over the house and some shouted. We are planning for an all-day meeting on the fifth Sunday. Will you pray that God will bless and give victory and save some souls? The Lord is with me, and I am pressing forward.—Mrs. G. Womack.

Sherman, Texas

The old-time tidal wave of salvation is sweeping on in Sherman at the little church on North

Walnut street. Brother Allie and Sister Emma Irick are sounding forth the gospel trumpet. People are blessed and saved at every service. It is wonderful the way the Lord is blessing His people at this place. Pray for us that this may be the best year of our life. Our pastor is at his best in these services, the saints are all on fire for God and lost souls. We are saved, sanctified, healed, and looking for our King.—Mrs. M. J. Murphy, Reporter.

Delmer, Ky.

We are still alive on the Delmer circuit, and are having some good services. Rev. C. R. Pollard, our new District Superintendent, has been visiting this work. The people are greatly encouraged with him. He preaches the Word with no uncertain sound. We are expecting Brother Pollard back in the summer to hold us a revival. We covet the prayers of all God's people that sinners may be saved, backsliders reclaimed, and believers sanctified.—C. C. Burton, Pastor.

Westmoreland Church, Prescott, Ark.

I am glad to report victory in Jesus. This is my first year in the pastoral work. I can appreciate the good Herald of Holiness as never before. We are having a great time in the Lord here. Our little flock has been faithful to attend the services, and by the aid of the Holy Ghost and the good advice of our District Superintendent, Rev. W. B. Pinson, we will do great things for Him.—J. B. Brandon, Pastor.

The Plains, Ohio

We are still on the victory side at The Plains. God is still leading us on to victory. We are having souls at the altar and have taken in almost a dozen new members. We were very much delighted to have with us our District Superintendent, Rev. John Gould, who inspired us with his messages and truly led us to victory. We prepared for our midwinter campaign and engaged Rev. W. W. Loveless, of London, Ohio, as our evangelist. God certainly sent us the right man, the glory came down, and over twenty souls found God. The fire is still burning. Brother Loveless is certainly God's man in the evangelistic field. He has just come to our church from the Bible Christian church and is a true Pentecostal Nazarene. We most heartily recommend him to the fellowship of the church. Your humble servant led the singing and how the people did sing! We are all encouraged. To God be all the glory! Pray for us.—M. C. Adam and Wife, Pastors.

Clearwater, Kas.

We have just closed a good meeting in our little church in this place. The meeting was preceded by two weeks of earnest prayer by the church for a revival. During these two weeks of prayer the Lord's presence was wonderfully felt and manifested among us. Our hearts at times were made to overflow with His love. The meeting ran for three weeks. The church was greatly strengthened and helped during the meeting and a few souls found definite victory. We have as fine a band of Pentecostal Nazarenes in this place as can be found anywhere. They know how to stand by their pastor and encourage him and look after his every temporal and physical need. We are looking up and looking forward to greater and better times in the Lord.—W. F. Klemel, Pastor.

Paris, Tenn.

At our last business meeting we raised our pastor's salary to \$75 a month, beginning March 1st. We also planned to buy a piano for the church and seat the choir with chairs. We are expecting by the grace of God to go over the top with our church debt in the next two weeks. We are thanking the Lord for Brother and Sister Sanders. They are a blessing to us. We mean to stand by them with our prayers and support. Pray for us.—Mrs. W. D. Bumpus.

Chrisman, Ill.

God is graciously blessing the church and work at Chrisman. We just closed a three weeks' meeting, which proved to be a real revival, not a sweeping revival, but one that was a great uplift to the church. The Lord gave us about a dozen professions of justification and sanctification. Brother H. S. Hester was our evangelist. He surely preached a clear gospel and proved himself clear also in experience. We had with us Brother J. W. Waltz, who did efficient work in house-to-house visitation and assisted with the singing. Our church is greatly encouraged and is pushing ahead. It is loyal to its pastor and is keeping up its benevolences fine. Our Sabbath services were greatly blessed yesterday as we engaged in the sacramental service at the close of the morning sermon. Pray for us.—J. H. Dennis, Pastor.

Augusta, Kas.

God is graciously blessing us here. Brother E. J. Lord, our District Superintendent, was with us over Sunday. We had a day of precious blood-bought victory. There were sixteen at the altar through the day, and Sunday some prayed through. In our weekly prayer-meeting Tuesday night we had a glorious service. The Holy Ghost had His precious way and six were at the altar. Some were gloriously saved and those who didn't get through to victory are determined, by the grace of God, to seek until they are satisfied. I am so glad that He is our Satisfier. We are not discouraged, but are marching right on to victory. We went to Browntown, a little oil town. Thursday night, and had a great service. We also had a healing service. God touched three sisters and they went away praising the Lord. I am so glad He is our great Physician. They are moving the church at Browntown to a better location, and we will hold a revival there when the building is completed. We are planning for a campmeeting here in Augusta in June, and by God's grace we see victory. Our good pastor, Brother J. B. Mickey, surely is feeding the flock and pushing the battle, and we are helping and praising the Lord for a man who will bring us the truth.—Mrs. W. L. Tanner, Reporter.

Everett, Mass.

From February 18th to 23d we held special services with Rev. H. C. Stebbins, pastor of our church at Fitchburg, Mass. We had a good meeting, and there were several earnest seekers at the altar. Brother Stebbins assisted us in special services here in Everett. God was with us and richly blessed the preaching and singing of Brother Stebbins. Sunday, March 9th, was a good day. In the afternoon Rev. W. E. Smith, the new pastor at West Somerville, was with us and greatly helped us in the service. We are glad to have such men as Brother Stebbins and Brother Smith come into our work. They will be a great help to us on our New England District.—A. K. Bryant, Pastor.

Northeast Nashville, Tenn.

At Dales Chapel, on March 16th, we enjoyed a great sermon by Brother J. J. Rye on "The Measure of God's Love." Our Sunday school is coming along in fine shape, with collections good. Dr. C. E. Hardy, of Trevecca College, now worships with us. On March 23d Brother R. T. Williams and Brother E. G. Anderson will be with us in the interest of our Trevecca College. We expect to go over the top with our offering. Dr. C. E. Hardy will hold our revival, beginning the first Sunday in September. Pray that our work may glorify our God.—D. Y. Dale, Reporter.

New Bedford, Mass., Y. P. S.

Our young people's missionary society met at the home of the writer on Monday evening, March 3d. The meeting was presided over by our pastor. We then enjoyed a spirited season of song, assisted by an enlarged orchestra. Sister Julia Vaughn, a teacher from our Eastern Nazarene College, then read the tenth chapter of Romans, followed by a good season of prayer. This being our annual meeting it was the time for the election of officers. The old board was elected as follows: Alton Manchester, president; Clifton Hambly, vice-president; Hazel MacGregor, secretary; Deaconess Manchester, treasurer. Our folks are indeed getting blessed along missionary lines and we have no trouble to locate our meetings in the

different homes. They ask for the privilege of having it next at their home. The last year has been a prosperous one financially and spiritually. We are encouraged to work and pray and give until the Master calls us to be with Him.—William W. Atwood, Reporter.

Enterprise, Ore.

The meeting at Enterprise is still going on. Evangelist W. P. Jay left for his next appointment. Brother Jay is a man of God and takes the place of a singer with his special songs, which give inspiration to the meeting. We are expecting him back to hold a revival meeting at Joseph, an adjoining town, and at another point nearby. Something over twenty-five souls were saved. Eleven joined the church and others are to follow. At our regular appointment on Sunday one was saved and one sanctified, while two were healed. To God be all the glory. Others are seeking and the church is on fire for God. Our deaconess is doing good looking after the lost and needy.—A. A. Miller, Pastor.

South Ingham, Mich.

We began revival meetings in our Pentecostal Nazarene church on South Ingham circuit January 29th and closed March 2d. Our attendance was not large at any time, but it was in all respects a genuine revival. There were five cases of entire sanctification, two of regeneration, and one of divine healing. Brother C. L. Bradley, our District Superintendent, was with us four nights. His preaching was inspiring and a help to the revival. A Brother Knickerbocker, who is a Free Methodist quarterly conference preacher, preached for us a few times. He came every night and his help was much appreciated by our little band. Other Free Methodist people came regularly and helped pray the meeting through. God is answering prayer in establishing us here. One of our young women died during the meeting from the effects of influenza. She leaves four children, but God is providing homes for them. We are planning on a campmeeting here during the summer. Pray for us.—C. I. Harwood.

Grand Island, Neb.

We began our revival January 22d, the pastor preaching a few nights and having afternoon prayermeetings. Brother N. D. Essley came and began preaching Sunday, the 26th, and was with us two weeks, preaching with power and unction from the sky. A few folks found their way to the altar, crying for forgiveness. I believe Brother Essley makes the way of salvation as plain as any preacher I have heard. Brother Ludwig came in the third Sunday, and Sister Ludwig came later and closed the meeting March 2d with seventeen souls at the altar, some for pardon and some for purity, while some believers were sanctified and sinners saved. Thank God, the outlook is brighter for a live church and some people are taking notice. We ask the readers to pray for us.—R. Rogers, Pastor.

Murphysboro, Ill.

We have just closed a series of revival meetings at the holiness church at this place. Rev. C. I. Deboard was our evangelist, and God surely blessed him in preaching the Word. There were about seventy souls saved and a number sanctified. Several joined the church. Brother Deboard has been a blessing and help to us. On the last night of the meeting \$110 was pledged for the school at Clarence, Mo.—Mrs. Alice Wheeler, Reporter.

Burrows, Pa.

We are rejoicing in the Lord and traveling up the way of holiness. Having been in the evangelistic work eight months of this official year, it made it a little difficult to settle down to a pastorate, but God has surely blessed us here. We arranged to begin our revival meeting on January 26th. We had a glorious meeting of three weeks, having about twenty-five seekers for pardon and purity. God brought us the people to preach to and many of them hadn't been to church for years. Five have joined the church. This is quite a victory considering we just had six members at the beginning of the revival, and there are more coming. The revival has not stopped, for we have had seekers nearly every meeting since. Brother Gould, our District Superintendent, was with us March 3d and 4th, and we had excellent services with seekers both nights. On Thursday night, our last prayermeeting night, we

had three seekers for holiness, and last night, Sunday, two seekers for pardon. Brother Gould has arranged to send a pastor here for the new year. God has distinctly called me to evangelize, and after May 1st I expect to follow His leadings. Pray for us.—Flora N. Ruth, Pastor.

Waco, Texas

We have for our pastor Rev. C. P. Clayton, a man filled with the Spirit and with a great burden for the church and lost humanity. Since he came to us some eighteen months ago we have advanced by leaps and bounds. All debts have been settled and a new church under construction. When finished it will be a beautiful temple for God's children. Praise His name forever. Our District Superintendent, Rev. W. F. Rutherford, was with us twice in January and gave us some soul-stirring sermons. In our Thursday evening prayermeetings we have a real revival time. Many hungry souls are getting through to God. We seldom ever pass through a service without seekers at the altar. We have a band of young people who are an inspiration to the church. They have street and jail services, their own prayermeetings, and a special program on Sunday afternoons. The fifth Sunday meeting (in March) is to be held here. We are expecting a large attendance and great things from God.—Mrs. Ensley Jeffus, Reporter.

Richmond, Ind.

The Richmond church is moving on with a conqueror's tread and is enjoying advancement and growth in every department of the work. The Sunday school is doing fine under the leadership of the superintendent, Brother J. W. Mount. Last Sunday was missionary day and over eleven dollars came in the Sunday school collection. Our young people's work is encouraging and they have just recently bought a beautiful piano for the church. The revival campaign, which has been on for a month, closed with victory last night. The revival broke out spontaneously one week before the evangelist arrived, and twenty prayed through to victory that week. Miss Minnie Morris came to assist us February 17th, and remained with us three weeks. God certainly has made Sister Morris a great blessing to our church and to our young people. Sunday, March 9th, was a great day for us. An endeavor was made to raise the remaining indebtedness upon the church, which was \$700. More than \$1,000 was raised. Praise the Lord! Our church will be free from debt when the last note will be paid the 17th of May, and there will be surplus money to do repair work on the church. The congregations were large all through this campaign. Sunday afternoon one wave of glory after another swept over the congregation, and such shouting we have never heard since coming here. There have been ninety definite seekers during the meeting. Three men past sixty years of age were converted. One old man was saved who had not been inside of a church for thirty-two years. Twelve united with the church Sunday evening. More are coming in later. We will also send in a nice list of subscriptions to the Herald of Holiness. We are planning for another campaign in May.—Millard and Lida Brandyberry, Pastors.

Menomonic, Wis.

For the last several years Mrs. Miller and myself have been engaged in evangelistic work, but feeling the need of a change, God led us to the Forest Center Church, at Menomonic. We have held some good meetings through this last year in Kansas, Wisconsin, Ohio, Washington, D. C., Maryland, and Virginia. We came here in October. Our work is progressing nicely, the Sunday school growing, the church services well attended, and if our congregations keep growing we may have to enlarge our church. Some have been getting saved and sanctified. One young girl was saved this week at prayermeeting. The outlook is bright and we are expecting great things in the future. We are doing some calling outside the members of our church and find it is bearing fruit. We were in a home today where the little daughter was sick, and we prayed with her, anointing her with oil, and God healed her. We feel God is blessing our feeble efforts.—Julius Miller, Pastor.

Regina, Sask., Canada

We are as yet practically unheard of in this District of five-hundred thousand square miles and over one million souls. Thousands of these

have never heard the jubilee trumpet sound forth the notes of full salvation. There was held at Regina a school of theology, this being our second year, which opened on January 9th and closed on February 23d. We had in attendance our licensed ministers, deaconesses, and other workers. These were weeks of profit to our souls, and we felt God's blessing upon us as we studied His Word and the prescribed course of study. Our ranks were somewhat depleted this year on account of the war and last fall's crop failures. Our school was under the supervision of our District Superintendent, Brother C. A. Thompson.—M. W. Gunn.

Chicago Heights, Ill.

We are having good times here in our services both on Sunday and in our mid-week services, and truly we are on the upgrade here. God is blessing us and giving us souls. Last week at our prayermeeting, before we could get a chance to make announcements for the coming Sunday, a woman jumped from her seat and ran to the altar. She did some tall praying and testified to having found victory, and she was back again the next Sunday with a testimony. Praise the Lord. Our Sunday school is increasing gradually and we are having profitable times there. New faces are seen every Sunday school session. We are expecting two hundred as an enrollment before the year is through. Our people have received a new vision and are working at their job. They are calling in homes more than ever and are praying with the sick and pleading with the unsaved. Sunday afternoons we are going out in bands and singing and praying in homes, and we believe God is going to add to our numbers through this effort. We are raising our church debt of \$500, and already have about \$200 of it in cash and pledges. We are hoping to burn the mortgage on Easter Sunday, and have a great rally day in the Sunday school. The doctor has advised us to go west for wife's health, but while we are on this field we are determined to make every minute pay for God and souls.—Lewis H. Bacheller, Pastor.

Madill, Okla.

Since our last report God has given us a good revival. There were several saved or sanctified and two united with the church, with more coming. We raised \$121.47 for missions. The writer began the meeting and ran a week, then the Lord sent Brother Whitney, of Ada, to us and we continued a week longer. Brother Mark Whitney is a great preacher, and he is a man who knows God. He did win his way to the hearts of the people. Any church will do well to get Brother Whitney for its evangelist. Pray for us on our new work. I expect to begin a meeting at the Cumberland church the fourth Sunday of this month. The pastor will be the evangelist. May God bless the dear Herald of Holiness.—F. C. Savage, Pastor.

Pasadena First Church

Three weeks' revival with Rev. Bud Robinson as the evangelist brought at least 125 to the mourners' bench. There were many good cases of old-time salvation. I received a class of nineteen and there are a number of others to come in next Sabbath. Brother Bud preached his best, and that is mighty good. The last day was Thursday, March 6th. An all-day meeting was held, and Rev. E. P. Lyon, a Jewish evangelist, preached acceptably. Brother Bud preached in the afternoon and at night. Miss Virginia Shaffer, of New York, sang. The church was crowded to the doors. Miss Shaffer is the greatest salvation solo singer in America. She was educated under the best teachers of London and Paris, and converted and sanctified wholly in a meeting held by the Williams-Robinson campaign party in Oklahoma City. She is devoting her life to song evangelism for the spread of scriptural holiness. She sings with an unction and power and voice indescribable. Our work is moving. We are expecting great things from God.—C. E. Cornell, Pastor.

Brother C. E. Cornell came to us as pastor last June, and he has received sixty-eight new members. The finances are all in good shape, and we have received since Christmas \$1,400, with \$176 in the treasury after paying all expenses. We believe we shall go over the top with our missionary offering by the close of the year. There was a fine offering for Brother Bud of \$265, and also a good collection for Miss Shaffer, who was with us at the all-day meeting on March 6th, which was the close of

the revival services. It is simply wonderful how she can sing the sweet old gospel into the hearts of the people. Sunday, the 9th, we had a great missionary sermon by our pastor, and at its close twenty young people knelt at the altar, promising that if God called them they would go to the foreign field. Behind them knelt as many more who promised to do more for missions than they had ever done before. Brother Cornell also asked the audience for a collection for our missionary sewing circle, with which to buy cloth to make into clothing and bedding for our missionaries on the foreign field, and we have now \$42 to purchase goods with. We have twenty-seven paid up members in our women's missionary society, and will send our dues (\$27) to the general missionary fund. At the last meeting of our society one of our number gave a short talk on the "Indian-head Penny Fund," and as a result twenty-one of our number have a box to put their pennies in, and we are expecting many more to do the same. Our church has reached the 300 mark in membership, and from a full heart we are led to exclaim, "What hath God wrought?" To Him be all the glory.—Mrs. C. S. Berridge, Reporter.

Topeka, Kas.

The smiles of the heavenly Father are still upon us, and under His leading and blessing the church here is marching on to victory. We have recently been blessed with fine visiting help. The new District Superintendent, E. J. Lord, and wife were with us two days in February. Their visit was greatly enjoyed. They represented the school at Hutchinson and raised several dollars for it. Brother Lord is making good on the District. Brother C. J. Kinne was with us from Thursday over Sunday, February 27th to March 2d, preaching on missions and showing pictures of the various fields. Nothing that I have yet seen or heard on missions has been as good and profitable as this. Our people were stirred deeply on this greatest of all Christian duties. May he be able to reach the whole church with his wonderful message and method. Last Sunday we had Miss Laura Steckly, of the Mennonite Brethren in Christ church, to give us a talk on missions to the Sunday school. She was for seven years a missionary in India. She gave a dialogue of a woman missionary entering for the first time into a Hindu home. She stirs things with her glowing recital of the needs and condition of that benighted land. As a result of these good messages our missionary offering last Sunday was one of the best this church has yet given, and we believe it is but the beginning of things. We have purchased a fine location for a new church, after many disappointments and delays. We have now one of the finest and best located sites in the west side of the city, midway east and west and north and south of the great west side district, which is the finest part of the city. The new site is at Eighth and Buchanan, just across the street from the governor's mansion. Work is to begin on the new church about April 1st, and we expect to have it so far finished as to be able to use it for the Shepherd meetings May 18th to June 1st. Praise the Lord for His good hand upon us.—Joseph N. Speakes, Pastor.

Fronton, Ohio

We have just closed an old-fashioned revival in the church here. We started February 9th to run two weeks, but the interest became so great we were unable to close until March 9th. The board wanted us to act as our own evangelist, so with faith in God we began. God marvelously helped us, and at nearly every service there were a number at the altar. We did not keep track, but there were over one hundred who sought for pardon or purity. We had just recently enlarged our church building to twice the seating capacity it had when we came here, but even then on Sunday nights many were unable to get in. We took a nice class into the church and others will follow soon. During the year we have put \$2,000 in improvements into our church, and we now have it all paid for except about \$75 and that is pledged to be paid within a few weeks. During the meeting we purchased and paid for a carpet for the platform, also one of our members presented us with a fine pulpit stand. We closed Sunday night with a packed house, and eight at the altar. The folks showed their appreciation of the services by giving the pastor a love offering of \$60. We have been called unanimously by the board and church to re-

BIBLE STUDY

Young People's Society

MISSIONARY

Rom. 10: 13-15

BY REV. E. J. FLEMING

"For whosoever shall call": Joel 2: 32. What will the Lord be to men everywhere? Psalm 50: 15. How? How would you explain Jeremiah 33: 3 so as to encourage a sinner? To what are men called and why? Romans 1: 7; 1 Cor. 1: 2. What does it mean to "call on the name of the Lord"? Acts 2: 21; 22: 10. What are missionaries to be always ready to do? Acts 9: 10. Must a missionary be more ready than a layman? An encouraging message to the lost. Psalm 86: 5. What may the missionary do? Heb. 4: 16.

Whose duty to carry out Matthew 28: 19? "If it be true that every generation NEEDS the gospel, it is just as true that every generation of Christians NEEDS TO GIVE the gospel. It is the very life of a Christian to give himself out in earnest service for others. The man who is failing there has started on the downgrade in his Christian life. If we lose the spirit of 'go' we have lost the very Christian spirit itself. A disobedient church will become a dead church. It will die of heart failure" (Gordon).

"How then shall they call?": How should the church pray today? 1 Kings 8: 41-43. Why can not the heathen call on God? Jonah 1: 5. What do "called" missionaries sometimes do? Jonah 1: 10. What happened when the missionary became faithful? Jonah 3: 5-10. Why are faith and prayer necessary? Heb. 11: 6; James 5: 15. What must heathen hear? Mark 16: 15. Why? Acts 4: 12. Where does a missionary's work begin? Luke 24: 46, 47. Is there any particular truth to be accepted? John 20: 31. Should we preach further grace to the heathen? Acts 19: 2; 26: 18. What assurance has the missionary? 2 Tim. 4: 17. How would you answer the three questions of verse 14?

"And how shall they preach": What must be avoided? Jer. 23: 32. To what duty are we called? Matt. 9: 38. "The ingathering can come only as God gives it, the laborers can go only as He leads them. We must begin at the mercy seat. Such has been the missionary lesson of all the Christian centuries. . . . The missionary movement in the United States originated a hundred years ago in the 'haystack prayermeeting' in which a few young men, driven by rain under the lee of a haystack, poured out their souls to God for the heathen world" (Ewing).

By whom are true missionaries sent out? Matt. 28: 18-20. Tell the story of the Lord's calling his workers—Matt. 10: 1-6 and Luke 10: 1-4. "The great central work of Jesus Christ was finding men and making them the kind of men He wanted them to be, and then laying on those men the task of developing His principles and continuing the work of His kingdom" (Speer).

What splendid lessons in this apostolic convention? Acts 13: 24. Why preach peace? Isaiah 52: 7; Acts 10: 36; Eph. 2: 17.

"Are you content with a selfish religion, your only concern being to sow your own field with wheat and not tares? Or have you heeded the call to help in God's world-wide harvest field? Does the prayer for laborers in His harvest form a part of your intercessions with God? Do you freely give time and thought and money to further His cause?" (Selected).

main another year, which call we are now praying over. Brethren, pray for us here. We still have the blessing good.—H. W. Welsh, Pastor.

Seymour, Ind.

On Sunday night last we closed a five weeks' protracted meeting in our church, with Rev. Lewis N. Fogg, of New Hampshire, as our evangelist. From the first of the meeting we had the crowds, which increased until extra chairs were necessary one or two nights. The campaign was a stiff battle clear through; however, ten or a dozen souls got through to definite experience, while others were blessed under the clear, scriptural preaching of Brother Fogg. The second week of the meeting the pastor was knocked out with a nervous breakdown, which almost resulted in nervous prostration, but God in His great mercy heard our

cry and the prayers of others and we are slowly getting back to a normal condition. Two features of our church work are stimulating to the faith of the people: our Sunday school has increased in the last six months from an attendance of fifty or sixty to nearly a hundred, while our finances average about fifty dollars a Sabbath in the regular offering as a result of proving Malachi 3: 10. The church has granted us a few weeks' leave of absence for recuperation, which we plan to spend with my mother and friends in the East. During our absence Rev. H. H. Lee, of Olivet, Ill., will have charge of our work.—C. P. Lanpher, Pastor.

Peabody, Mass.

Wednesday, March 5th, closed the revival meetings we have been holding with Rev. F. W. Domina, of Belmont, N. H. The meetings started Sunday, February 23d, and continued for eleven days. Thursday, February 27th, we had an all-day meeting, and Brother Domina preached from his chart. This chart begins with the prehistoric world and comes right down to the second coming of Christ. In the afternoon he preached on "Where Satan Came From." In the evening he started with the prehistoric world and traced events down to the end, showing us where we are at the present time. Sunday, March 2d, we had three services. The Holy Spirit was manifested in all the services, especially in the prayermeeting preceding the evening service, when two sisters prayed through to God. The Lord was present in wonderful power from start to finish, and the meetings would have continued a week or two longer had not very important business called Brother Domina home.—Mable Ward, Reporter.

Wann, Okla.

Our little class is marching on to victory, praise the dear Lord. The attendance and interest is good at all services, and on Sunday evenings we have just about all we can comfortably seat. Our pastor is gaining the confidence of the people and is proving himself a real shepherd indeed. Our Wednesday evening prayermeetings are a source of real spiritual blessing and the interest in the women's Tuesday afternoon prayermeeting is being revived, after having to be suspended for quite awhile on account of illness. One precious soul was wonderfully sanctified last Tuesday afternoon and the Holy Ghost fire fell in the old-fashioned way. We earnestly desire the prayers of the Herald of Holiness family, that the Lord may bless our efforts to rescue perishing souls in this little wicked town.—Mary P. Harris, Steward.

NOTES AND PERSONALS

A French journal states that in the last year six thousand Americans in France have married French women.

There was born to Rev. and Mrs. W. M. McMahan, of Texas, a little daughter, Marion Esther, on February 28th.

San Francisco and Japan are to be connected by two new cables, jointly controlled by the United States and Japanese governments.

It is estimated that there are at this time 600,000 Mexicans in the state of Texas alone. This is a splendid opportunity for missionary work at home.

Every province in Canada will be dry on May 1st. The manufacture and importation of intoxicants have been entirely prohibited as a war measure.

The favorable trade balance of the United States during the fifty-one months of the war exceeded that of the 125 years previous by more than a billion dollars.

It is estimated that the annual world crop of potatoes will approximate six billion bushels, the most of which is grown in Europe and North America.

Our readers will be glad to know that Dr. Reynolds reached Honolulu safely March 1st on his way to Japan. He is in excellent health and enjoys great victory.

Secretary Baker recently gave out the information that the total cost of the great war to all belligerents, including the Central Powers, has been \$193,000,000,000.

If China had fifty thousand miles of railroad, instead of 6,467 which she now operates, trans-

TELEGRAMS

SHERMAN, Texas.

HERALD OF HOLINESS:

Great revival on. Church packed. Salvation rolling. The Irick evangelists are doing great preaching. No end in sight. Victory is ours.

J. W. Bost.

WALLA WALLA, Wash.

HERALD OF HOLINESS:

Just closed great meeting at Spokane with Rev. C. Warren Jones, pastor. One hundred and twenty seekers, most of them new cases. Twenty subscriptions to the HERALD OF HOLINESS. Number united with the church and more to follow. Pastor's salary raised. Church on fire for God and holiness, with great missionary zeal. Frank Blackman led the singing.

THEODORE BEEBE,
District Superintendent.

POMONA, Cal.

HERALD OF HOLINESS:

Greatest revival in history of Pomona church. House filled to overflowing. Sixty-eight seekers, finances came easily. Brother Bud Robinson, our evangelist, was at his best. Miss Virginia Shaffer, the most beautiful gospel singer in our movement, proved to be a great drawing card and a blessing to the people.

ERNEST G. ROBERTS.
BUD ROBINSON.

DAYTON, Ohio.

HERALD OF HOLINESS:

Closed one of the greatest revivals in the history of the church. Many seekers and happy finders. Rev. C. E. Roberts and wife evangelists. Fully fifty at the altar today. One hundred subscriptions to the HERALD OF HOLINESS.

C. PRESTON ROBERTS, Pastor.

NASHVILLE, Tenn.

HERALD OF HOLINESS:

Trevecca College campaign started today with twenty thousand dollars subscribed. Expecting victory. Keep on praying.

JOHN T. BENSON.

PENIEL, Texas.

HERALD OF HOLINESS:

One of our farm horses died suddenly. Another sick. Must have teams at once or miss this year's crop. Treasury empty.

PENIEL ORPHANS' HOME.
OSCAR HUDSON, Supt.

International Sunday School Lesson

April 6th
GOD OUR HEAVENLY FATHER
Matt. 6:24-34

GOLDEN TEXT: "Our Father which art in heaven, Hallowed be thy name" (Matt. 6:9).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE LORDSHIP OF JESUS.

1. God requires the service of a perfect heart. The first commandment prohibited the worship of other gods. The work of Jesus Christ in entire sanctification by the baptism of the Holy Ghost is to purify the heart from sin and fill it with perfect love to God. Paul's creed was succinctly stated in the words, "Christ Jesus the Lord."

2. Those whose hearts are divided are doomed to failure. No man can serve two masters. A double minded man is unstable in all his ways.

II. IN THE SCHOOL OF CHRIST.

In the lesson which Jesus gives His disciples concerning the care of the heavenly Father, one can not fail to notice the natural and easy transition which He makes in leading His disciples from one plane of truth to another.

1. *The Primary Lesson.* Behold the fowls of the air; consider the lilies of the field. Nature is God's primary book. With this we must all begin. There is first that which is natural and then that which is spiritual.

2. *The Secondary School.* Having pointed out in nature the care which God gives His earthly creatures, Jesus brings His disciples at once to a higher plane of thinking. He passes rapidly from the lower plane of nature to the higher plane of human history—from simple perception to human volition. "I say unto you that Solomon in all his glory was not arrayed like one of these."

3. *Mature Thought.* From the secondary plane of human history Jesus again very rapidly passes to the still higher plane of spiritual truth. "Wherefore if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith?" The objective point of Jesus was spiritual life; and we, like Him, should make all truth minister to our faith and hence to our spiritual life.

III. THE DISTINGUISHING MARKS OF A CHRISTIAN.

Jesus, with a few simple strokes, gives us a picture of the Gentiles and of all the children of this world. He places His own disciples in contrast with this—the severest test ever applied as the distinguishing features of true Christians.

1. After all these things do the Gentiles seek, i. e., "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

a. The Gentiles give themselves to seeking after the things which are satisfying to the flesh. Christians give themselves to seeking after spiritual things.

b. The Gentiles ask, "Wherewithal shall we be clothed?" They are concerned with worldly attire and adornment. Christians dress as becometh holiness—clean, neat, and attractive, but the love of fine clothes and undue time and attention given to personal appearance is peculiarly a mark of worldliness. Since the days of Adam and Eve sinners have tried to in this manner hide their shame.

2. Christians can not be judged by the "money test." Church members, the young as well as the old, who make worldly prosperity the test of success are easily located according to the standard of Jesus—they are Gentiles and hence not Christians. Christians are "diligent in business," but all that they have is made to minister to the kingdom of God, of which they regard themselves as stewards.

IV. THE CHRISTIAN'S GUIDE.

The Christian life is simple in its purposes and aims. It aims to glorify God, and to this purpose it devotes itself without reservation.

1. The Christian seeks first the kingdom of God. This kingdom is a spiritual reign of righteousness and peace and joy in the Holy Ghost. He seeks the reign of righteousness in the heart life of the individual and in the collective life of the church and looks forward to the time when the kingdom of God shall be supreme in the earth.

2. The Christian seeks the righteousness of God. This righteousness is opposed to all self-righteousness. This righteousness which is of God is by faith in the atoning work of Jesus Christ and is the gift of God to the penitent believer. The Christian seeks to know the right in all things and to this standard he adheres unswervingly—at the cost of life itself.

3. In seeking the highest good, God promises the lesser things. Those who give themselves to caring for their Father's interests will find their own cared for abundantly.

4. The Christian should have no anxious care. The word "thought" is here used in the older sense of the term as "anxiety" or "anxious care." "Your heavenly Father knoweth that ye have need of all these things." We honor the Father's care by simple faith; we dishonor Him by worrying.

5. The Christian is not to borrow trouble. Sufficient unto the day is the evil thereof. Looking into the future with fear and forebodings is opposed to the teachings of Christ and to faith in the Father's care of His children.

portion would be greatly improved, which would mean less famine and less misery.

It is reported that famine conditions in India are worse than have been known to exist for more than forty years. They are confidently looking to America for help. They need both food and clothing. Let us not fail them.

A great convention will be held in Washington, D. C., May 22d, under the auspices of the Anti-Saloon League to celebrate the prohibition victory of this country. Delegates are expected from practically every civilized nation.

Pastor M. F. Lienard, of Wichita, Kas., sends us a nice list of subscriptions to the HERALD OF HOLINESS. This is a sure sign of a good, healthy church, which is sure to grow as its appetite increases for wholesome food for the mind and soul.

Had you ever heard that there are 75,000 farmers in the United States engaged in the cultivation of tobacco, using 1,446,000 acres of our best land; besides the 200,000 men and women engaged in the manufacture of the filthy stuff? No wonder that foodstuffs are scarce.

that he may be saved and healed of appendicitis, and that his wife may be sanctified.

64. A pastor in our church in Washington desires prayer that he may be sanctified wholly, and also that one of his members may be healed of partial blindness.

65. Pray for the healing of a young woman who is very sick in a sanatorium in Temple, Texas.

66. Pray for a young man in Arkansas who feels called to preach, but is not clear in his experience.

67. A minister in Indiana desires prayer for divine guidance in selecting an evangelist for a revival meeting in a very needy field.

68. A mother in Indiana desires prayer for her sixteen-year-old son, that he may be saved and give himself to the work of the Lord.

69. Pray for a sister in Arkansas to be healed of stomach trouble and nervousness.

REQUESTS FOR PRAYER

62. Pray for the salvation of a wealthy business man in Oklahoma, who is under deep conviction.

63. A mother in Texas asks prayer for her son

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ANNOUNCEMENTS

Announcement—Ernest Leland McCollum was born to Rev. K. C. and Versa McCollum March 10th at Greenfield, Ind. Mother and baby are doing well.—Rev. K. C. and Versa McCollum.

A Need—A Pentecostal Nazarene boy of thirteen years is in need of a permanent home with a Pentecostal Nazarene family. Address Mother, 1278 Lincoln street, Topeka, Kas.

Missionary Treasurers of Pittsburgh District—Please forward all foreign missionary funds to me by April 15th, so I can complete my annual report before going to the Assembly. Send to 18 Brook street, Bradford, Pa.—Jennie M. Davidson.

New York District Assembly—Notice is hereby given to all the ministers, deaconesses, and delegates who expect to attend the New York District Assembly, to please send in their names at once, so rooms may be reserved for them. Kindly address all letters to Mrs. May Du Vall, 440 Chauncy street, Brooklyn, N. Y.

Open for Calls—Revs. J. H. and Josephine B. Sulston announce that having fully recovered from their recent illness, they are open for calls to hold evangelistic meetings, or re-enter the pastorate, as God leads. Those desiring to correspond with them may address all communications to 19 Pownall street, Portland, Me.

Notice—We are going to have an old-time fifth Sunday rally at Vandervoort, Ark., in March, and Saturday night before we invite the brothers and sisters from other churches who can, to please come and be with us in this meeting. All who can please write me, so we can have entertainment for you free.—Mrs. Josie Fakes, Pastor.

Recommendation—Rev. J. O. Burnett, of Liberty, S. C., is a commissioned evangelist of the Georgia District. He came to us recently from the Methodist church, and to those in need of a clean, straight, second blessing, holiness preacher, and a man who will be a blessing to any church that stands for full salvation, I can safely recommend Brother Burnett. He is now open for calls.—E. H. Kunkel, District Superintendent.

Convention—The National Holiness Association will hold a five days' convention in the Tigert

Memorial Church at Cairo, Ill., beginning Tuesday, April 8th, and closing Sunday, April 13th. Pray much for us and attend if possible. The workers are Revs. C. W. Ruth, C. H. Babcock, and Joseph Owen, with A. H. Johnston, song leader. Come prayed up and ready for a feast of tabernacles.—O. E. Laird, Pastor.

Notice to Indiana District—There will be a preachers' group meeting held at Vincennes, Ind., April 9th to 11th, in the Pentecostal Church of the Nazarene. General Superintendent J. W. Goodwin and District Superintendent U. E. Harding will be in charge. This group meeting will be known as the "Southern Indiana Group Meeting," and all ministers of the southern part of the state will be expected to be present, and we will be glad to have any of our preachers from the northern part who can arrange to attend. Entertainment free. For further information address the pastor, Rev. P. P. Belew, 1137 Buntin street, Vincennes, Ind.—U. E. Harding, District Superintendent.

To the Pastors and Churches of the New England District—The annual Assembly of the New England District will be held at Everett, Mass., April 16th to 20th. Will all the pastors please mail to the writer the name and number of delegates coming from their several churches. This will help us in arranging for their entertainment. At our last Assembly, held at Lowell, it was voted, because of the increased cost of living, that each church send \$5 to the Assembly for each pastor and delegate. We would appreciate the accommodation if the pastors would take up the money before the time and send, or bring it with them. Send to 41 Chelsea street, Everett, Mass.—A. K. Bryant, Pastor.

Dallas District Hallelujah March—An average of 50 cents a member laid on the table the first Sunday in April, will bring up the \$500 pledged by the Dallas District Assembly for our Publishing House. Let not one church fail. Join with us in prayer that each individual member may feel the responsibility and do his part in this important drive. Don't let your Sunday school fail to be represented in the march. Let every friend to the cause help lift. Those who can not be present for the march, send your offering ahead of time, either to your pastor or church treasurer. After offerings are taken, please notify to me the amount at once, and remit to E. H. Sheeks, District treasurer, Peniel, Tex., at your earliest convenience.—E. G. Theus, District Superintendent.

DEATHS

Burkhardt—Mrs. B. F. Burkhardt was born August 17, 1878, and passed into the great beyond February 28, 1919. Mrs. Burkhardt suffered for several weeks with a cancer of the stomach. Before her death she left the testimony that she was anxious to go. She held her membership at Hamilla, but lived at Arlington at the time of her death. Rev. J. P. Upchurch conducted the funeral service. She leaves her widower, nine children, three brothers, one sister, and many relatives and friends to mourn her death.—F. E. Wiese.

Graft—Mrs. Clara Graft, of Middletown, Ohio, slipped quietly away to be with Jesus, March 12th, at the age of fifty years. She was converted in the Methodist church and sanctified a few years later, and was a charter member of the Pentecostal Church of the Nazarene at Franklia, Ohio. She has lived a beautiful Christian life. The funeral was in charge of the writer, assisted by Rev. E. E. Wordsworth, of Middletown, Ohio.—Rev. D. L. Brandenburg, Pastor.

Green—Little Harold Green left us to be with Jesus on January 27th, after an illness of fourteen days with influenza and pneumonia. He was six years of age. We miss his sunny little presence, but He was as all wise, saw fit to take our precious little one, and we say amen to His will. We expect to meet him again where there is no more parting. Mrs. A. T. Green, His Mother.

James—Mrs. Linnie S. James departed this life March 14th at her home, Beulah Heights, New Albany, Ind. She was born November 12, 1865, in Kentucky, was converted in 1888, and united in marriage to J. D. James March 21, 1889. To this union were born two children, LeRoy and Mrs. C. C. Rinebarger, who, with her husband, are missionaries to the West India Islands. She was sanctified in 1890 at Denver, and from that time lived a consistent Christian life. The funeral sermon was preached by her pastor, the writer, at the Methodist church, of which she was a member.—Rev. W. H. Howerton, Pastor.

Jayne—Albert Jayne was born in England and came to America and settled in the state of Illinois. He was converted January 15, 1914, and was sanctified a few months later. His life was a living testimony of the grace of God, he having been saved from the habit of drink. After an extended illness and suffering severely, with great triumph he left us to receive his eternal reward on February 11th. He was a faithful member of the Auburn, Ill., church, and will be greatly missed by his friends. The funeral service was conducted by his pastor.—Bertha Mae Lillemas, Pastor.

Megs—Word has reached us that our Brother Bert W. Megs, a licensed minister of the San Francisco District, died in France from wounds received in action. He belonged to the Ninety-first Division, which did such hercule work and won such great praise. We have no fears as to his safe landing on the banks of eternal deliverance. He enjoyed the blessing of sanctification, and always stood for that which was right. He has one brother somewhere in this state, but I do not know where he is, nor whether there are other relatives. We miss him, but we shall see him again.—P. G. Lineweaver, District Superintendent.

Miller—Olive Dorothy, little daughter of Rev. and Mrs. N. E. Miller, was born December 30, 1917, and went to be with Jesus March 1, 1919. She came to brighten the home only for a short time when Jesus called her to come and live with Him. She was a bright, playful little child, and will be greatly missed in the home. The funeral service was conducted at the home of their pastor, Rev. A. R. Bean. Interment was made in the Dodge City cemetery.—Mrs. A. R. Bean.

Ogden—Earl L. Ogden was born in Midland county, Michigan, on April 10, 1868, and departed this life on January 18, 1919. He came to Washington at the age of fifteen, and at the age of nineteen years was joined in marriage to Miss Mable Eager, who was a true and faithful wife. To this union were born four children. He leaves a father, mother, brothers, and widow to mourn their loss.—Mrs. Edna Ogden.

Sample—Miss Paralee Sample was born December 3, 1897, and departed this life January 26th, after twelve days' illness with influenza and pneumonia. She was converted at the age of twelve, and sanctified wholly about one month later. Afterward she united with the Pentecostal Church of the Nazarene. She was a sweet Christian girl to the time of her death. We fully expect to go where we feel assured she has gone, since it is made possible through Christ.—Mrs. A. T. Green.

Walker—Mr. Louis C. Walker passed to his eternal home from Alba, Texas, February 20, 1919. He was born in Georgia May 15, 1848, and was saved and sanctified in the fall of 1898. He and his wife, Mrs. Flora Walker, entered the evangelistic field, and worked a band of workers known as the Walker B. S. He leaves a widow, one daughter, and a host of friends to mourn their loss. His pastor, the writer, conducted the funeral service in the home of the deceased.—M. R. Bishop.

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Mena, Corinth (Mena)..... May 24-June 1
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Box 5.

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Park Lane..... April 11
Chicauven..... April 12, 13
Norfolk..... April 15, 16

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Elmore, Ohio..... April 20-May 11
Lake City, Mich. May 15-25
Moball, N. D. June 1-15
Ottawa Lake, Mich. June 22-July 13

W. R. Cain:
Indianapolis, Ind. April 10-27
Nashville, Mich. May 1-18

C. C. Cluck:
Halesboro, Texas July 4-14
Goddard, Ky. July 17-27
Dodsonville, Texas August 1-10
Friendsville, Tenn. August 14-24
Louisville, Tenn. August 28-September 7
Mansfield, Ark. September 11-28
Home address, Doad City, Texas.

F. W. Cox:
Decker, Ind. April 3-17
Venus, Pa. April 20-May 11
Defiance, Ohio..... May 25-June 8
Winchester, Ind. June 15-29
Dansville, N. Y. July 2-23
Indianapolis, Ind. July 25-August 19
Open date August 14-31

C. T. Hollenback:
Jeffersonville, Ind. March 26-April 20
Commiskey, Ind. April 23-May 11

Allie and Emma Irick:
Jasper, Ala. April 12-28
Cordova, Ala. May 1-12
Carbon Hill, Ala. May 14-26
Townley, Ala. May 29-June 9
Ellis, La. (camp) June 20-30

Ebenezer, La. (camp) July 4-14
Lufkin, Texas (camp) July 18-28
Webbs, Ky. (camp) August 1-10
Hilcrest, Ill. (camp) August 15-25
Des Arc, Mo. (camp) August 29-September 7
Home address, Pilot Point, Texas.

Lewis and Mathews:
Oregon..... March and April
Alberta, Can. May to October
Permanent address, 341 West Marquette road,
Chicago, Ill.

George and Effie Moore:
Indianapolis, Ind. (First Church)..... April 6-20
Huntington, Ind. April 21-May 11
Deputy, Ind. May 23-June 8
Indianapolis, Ind. (First Church, tent meet-
ing) July 25-August 17
Lynn, Ind. (Cherry Grove camp)..... August 17-31

C. E. and May Roberts:
Kansas City, Mo. March 30-April 20
Columbus, Ohio April 22-May 4
San Francisco, Cal. May 18-25
(Revival and Assembly)
Yakima, Wash. June 10-15
(Revival and Assembly)
Upland, Cal. June 17-22
(Assembly)
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C. W. Ruth:
C. H. Babcock:
A. H. Johnston:
Joseph Owen:
Cairo, Ill. April 8-13
Louisville, Ky. April 15-20
Chicago, Ill. April 22-27
Bellair, Ohio April 29-May 4

W. E. Shepard:
Troy, Ohio..... March 30-April 20
Nampa, Idaho March 30-April 20
Topeka, Kas. May 18-June 1
Cincinnati, Ohio (camp)..... June 6-15
Racine, Wis. June 22-July 6
Racine, Wis. (Spring Park camp)..... July 10-24
Denton, Md. (camp)..... July 25-August 3
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